



## ERRATA.

Faults escaped in the *Epistle to the Remains.*

**P**age 2 Line last, for now, read show, p 10 l 18 for historical, r Rhetorical, p 11 l 10 r. not so well, *ibid.* del. (k) l 13, put in (k) l 14. p 15 l 15, r Bedlem, p 17 l 6 r look home, p 18 l 22 for faith r said, p 23 marg. l 25, r *WASA*, p 24 l 8 r Taylor, p 28 l 20 for thee, r me, p 29 l 14 r also, l 19. r fallen, p 31 l 17 r on, p 35 marg. l 4 for 11 r 19, and 84 and 98, p 36 l 19 r linn'd, p 30 l 7 r should.

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Good Reader be entreated to amend the faults above mentioned, before thou read the last Part.







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# TENTATIONS:

Their { NATURE,  
          { DANGER,  
          { CURE.

By *RICHARD CAPEL*, sometimes  
fellow of *Magdalen Colledge* in  
*OXFORD*.

The sixth Edition.

The Fourth Part left enlarged by the  
Author, and now there is added  
his Remains to the work of  
TENTATIONS.

To which thou hast prefixed an Abridge-  
ment of the Authours life, by *Valentine*  
*Marshall* of *Elmore* in *Glocester-shire*.

1 Cor. 10. 13. *There hath no Temptation taken you, but such as*  
*is common to man: but God is faithful, who will not suffer you*  
*to be tempted above that you are able: but will with the Ten-*  
*tation, also make a way to escape, that ye may be able to bear it.*

LONDON, Printed by *Tbo. Ratcliffe*, for *John Barley*,  
long since living in the *Goldsmiths-row* in *Cheap-side*; at  
the *Gilt Cup*, since at *St. Austines-Gate*, now in the New  
buildings on the South-side of *Pauls*, near *St. Austines-gate*,  
at the sign of the *Gilt Cup*, and at the *Gilt Cup* in *Westmin-*  
*ster Hall* over against the *Upper Bench*. 1659.

# STATION 2

THE  
ADVERTISER  
HERE

STATION 2  
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TO THE  
RIGHT WORSHIPFUL  
Sir WILLIAM GUISE

Knight; Grace and Peace from  
Jesus CHRIST.

SIR,



I hope that honour God,  
God will honour, and so  
will godly men: God  
will; for he useth not  
to be behind with any,  
neither will be with  
you: You have done God  
much honour in setting up such Lights in  
our Countrey; Ministers who both Do and  
Teach; They (as Christ hath it) shall be  
called great in the Kingdome of hea-  
ven; and so shall you, And so will godly  
men honour you, both Ministers and Others;  
Ministers, because you have built us of our

1 Sam. 2.  
30

Mar. 1. 19  
Prins afflic-  
tionem posuit  
max De.  
struam.  
Chry. born  
72. ad Paph-  
Antioch.

# The EPISTLE

Luk. 1. 79

1 Tim. 3. 1

Jam. 5. 20

Mat. 5. 14

Isa. 55. 2

Joh. 6. 55

Luk. 10. 18

Luk. 10. 20

Joh. 1. 7

1 Pet. 5. 8

2 Tim. 2. 19

Joh. 10. 29

Verse 28

Luk. 1. 23

coat some Synagogues : others (who had it not  
 beene for you , might have sate in the Sha-  
 dow of Darknesse and Death) for that they  
 now see best by their present mercy, what  
 was their former, and what would have been  
 their future Misery. To save one soule  
 from death is noted in the word to be an  
 honourable piece of service : How great  
 is your honour and comfort then? to  
 whom God hath given an Heart and  
 meanes to set up sundry lights for the sa-  
 ving of many soules , in many Parishes.  
 Now as God and Gods People will honour  
 you for providing that which is Bread  
 indeed : So you must conceive that Sa-  
 tan will not fall downe from Heaven  
 like Lightning thus without some stirre ;  
 you do pluck down his Kingdome , and he  
 will pluck at you , and you must , and (I  
 hope do provide for his assaults. As for  
 your safety , your Name being written in  
 Heaven (out of Satans walk) you stand  
 sure ; the Father holds , and the Sonne  
 holds , and none shall pluck you out of their  
 hands : But as touching your inward Qui-  
 et , by Gods Leave , Satan will take his  
 time to winnow you (not as Chasse) but as  
 wheat : Expect it , he will do what he can  
 (and

# DEDICATORY.

(and he can do something) to interrupt your Peace: He hath no Peace himselfe, and so he cannot abide (as farre as he can do withal) that any should have any: He durst and did set upon, and vex the Lord himselfe with the smoake of an heavy Tentation: And will he not, Dare he not, let drive at us? Verily, when we come to have those true riches about us, and to be in some spiritual strength, (which usually is in our later and more experienced age) it is usual that God should, and he often doth suffer Satan; what? to leat us? No! But yet to buffet us, as he did Saint Paul. wherefore, after some great things done to Gods honour, and Satans undoing, we are then chiefeft of all, to look for the house of Tentation, and to take the best care we can, both for our Safety and Peace; this is to fight, not so much with men, nor with beasts, after the manner of men, as with Principalities and Powers: His Arrowes are fiery, and have sorrow enough in them, to make the heart of a Christian man to stoop: we are therefore, all of us, by all means to furnish our selves with such Armes as may fit us in our several occasions. And now to helpe the

Jam. 2. 19

Mat. 4. 9

Luk. 16. 11

Heb. 5. 14

1 Cor. 12. 7

Eph. 6. 12

1 Cor. 15. 31

Eph. 6. 12

Eph. 6. 16

Pro. 11. 29

2 Cor. 10. 5

## THE EPISTLE

Rom. 16.

23

3 John 3

weaker sort of Christians, I have here done somewhat that way, which (what ever it be) I do here make bold to publish it under your Name and Countenance, to whom I wish, as Saint John did to Gaius (the Hoste of the Church in his time:) That above all things you may prosper, and be in health, even as your soul prospereth.

Yours in our Lord Jesus  
Christ,

RICHARD CAPEL.



TO THE  
Christian READER.



After the Angels left their own standing, they envied ours, and out of envy became both by office and practice Tempters, that they might drawe Man from that happy Communion with God, unto that cursed condition with themselves. And successe in this trade, hath made them both skilful and diligent especially now, their time being but short. And if neither the first or second *Adam* could be free from their impudent Assaults; who then may look for exemption? the best must most of all look to be set upon as having most of Christ in them, whom Satan hates most, and as hoping and dis-heartning of them, to foile others, as great trees fall not alone;



The EPISTLE

no age or ranke of Christians can be free: Beginners he labours to discourage; those that have made some progresse, he raiseth storms against those that are more perfect; he labours to undermine, by spiritual pride, and above all other times he is most busie, when we are weakest; then he doubles and multiplies his forces, when he looks either to have all, or lose all. His course is either to tempt to sinne, or for sinne: To sinne, by presenting some seeming good to draw us from the true good, to seeke some excellency besides God in the creature, and to this end he labours in the first place to shake our faith in the Word, thus he dealt with *Adam*, and thus he dealeth with al his posterity. And besides immediate suggestions, he cometh unto us, by our dearest friends, as unto Christ, by *Peter*: so many tempters, so many Devils in that office, though neither they; or we, are oft aware of it; the nearest friend of all our owne flesh, is the most dangerous traytour, and therefore most dangerous because most neer, more neer to us than the Devil himselfe; with which, if he had

had no intelligence, all his plots would come to nothing; this holding correspondence with him, layeth us open to all danger; it is this inward bosome enemy, that doth us most mischief. When *Phocas* (like another *Zimry*) had killed his Master, *Mauricius* the Emperour, he laboured, like *Cain*, to secure himselfe, with building high walls, after which he heard a voice telling him, that though he built his walls never so high, yet sin within the walls would undermine all: It is true of every particular man, that if there were no Tempter without, he would be a Tempter to himself; it is this lust within us that hath brought us an ill report upon the creature. This is that which makes blessings to be snares unto us; all the corruption which is in the world, is by lust, which lieth in our bosome, and as *Achitophel*, or *Judas*, by familiarity betrayeth us; yea, often times in our best affections, and actions, Nature will mingle without zeal, and privy pride will creep in, and taint our best performances, with some corrupt aime: Hence it is, that our life is a continual combate.

*Cedren.*

2 Pet. I. 4

A

The EPISTLE

Rom. 16.  
20

A Christian, so soone as New-borne, is borne a Souldier, and so continueth untill his Crown be put upon him; in the meane time, our comfort is, that ere long, we shall be out of the reach of all temptation; the God of peace will tread downe Satan under our feet. A carnal mans life is nothing but a strengthening and feeding of his enemy, a fighting for that which fighteth against his soule. Since Satan hath cast this seed of the Serpent into our soules, there is no sinne so prodigious, but some seed of it lurketh in our Nature; it should humble us, to here what sinnes are forbidden by *Moses*, which if the holy Ghost had not mentioned, we might have been ashamed to hear of, they are so dishonourable to our nature; the very hearing of the monstrous outrages committed by men, given up of God, as it yeelds matter of thanks to God for preservation of us, so of humility, to see our common nature so abused, and so abased by sinne and Satan. Nay, so catching is our nature of sinne, that the mention of it, instead of stirring hatred of it, often kindles Fancy to a liking of it: the discovery of

of devillish policies and stratagems of wit, though in some respects to good purpose yet hath no better effect in some, then to fashion their wits to the like false practices; and the innocency of many ariseth not from the love of that which is good, but from not knowing of that which is evil.

And in nothing the stultnesse of sin appears more then in this, that it hindereth all it can, the knowledge of it selfe, and if it once be knowne, it studieth extenuation, and translation upon others; sinne and shifting came into the world together; in Saint James his time, it seemes that there were some that were not afraid to father their temptations to sinne, upon him that hateth it most, (God himselfe) whereas God is onely said to try, not to tempt. Our adversaries are not far from impugning this to God, who maintain concupiscence, the Mother of all abominations, to be a condition of Nature, as first created, only kept in by the bridle of original righteousness; that from hence, they might the better maintaine those proud opinions of perfect fulfilling

ling the Law, and meriting thereby. This moved Saint James to set down the true descent and pedigree of sin; we our selves are both the Tempters, and the tempted; as tempted we might deserve some pity, if as tempters we deserve not blame. In us there is both fire and matter for fire to take hold on: Satan needs but to blow, and oftentimes not that neither; for many, if Concupiscence stirre not up them, they will stirre up Concupiscence. So long as the soule keepes close to God, and his truth, it is safe; so long as our way lieth *above*, we are free from the *snarcs below*. All the danger first riseth, from letting our hearts loose from God by infidelity; for then presently, our heart is drawn away by some seeming good, whereby we seek a severed excellency, and contentment out of God, in whom it is only to be had. After we have once forsaken God, God forsakes us, leaving us, in some degree, to our selves, the worst guides that can be; and thereupon, Satan Joyns forces with us, setting upon us as a friend, under our own colours; he cannot but miscarry that hath a Pirate for his guide.

guide. This God suffereth to make us better known to our selves; for by this meanes corruption, that lay hid before, is drawne out, and the deceitfulnesse of sinne the better knowne, and so we are put upon the daily practice of repentance and mortification, and driven to fly under the wings of Jesus Christ. Were it not for temptations, we should be concealed from our selves; our graces, as unexercised, would not be so bright, the power of God should not appeare; so *in our weaknesse*, we would not be so pitiful and tender towards others, nor so jealous over our owne hearts, nor so skilful of Satans method and enterprises, we should not see such a necessity of standing always upon our guard; but though, by the overruling power of God, they have this good issue, yet that which is ill of it selfe, is not to be ventured on, for the good that commeth by accident. The chief thing wherein one Christian differs from another is watchfulnes, which though it require most labour, yet it bringeth most safety; and the best is no farther safe, then watchful, and not only

ly against sinnes, but tentations; which are the seeds of sinne, and occasions which let in tentations. The best, by rash adventures, upon occasion, have been led into temptations, and by temptation into the sinne it selfe: whence sinne and temptation come both under the same name, to shew us that we can be no further secure from sinne, than we be careful to shun temptations. And in this every one should labour so well to understand themselves, as to know what they finde a temptation to them, that may be a temptation to one which is not to another; *Abraham* might look upon the smoak of *Sodome*; though *Lot* might not, because that sight would work more upon *Lots* heart, then *Abrahams*. In these cases a wise Christian better knowes what to doe with himselfe, then any can prescribe him. And because God hath our hearts in his hand, and can either suspend or give way to temptations, it should move us especially to take heed of those sinnes, whereby grieving the good Spirit of God, we give him cause to leave us to our own spirits, but that he may rather stir

to the **R E A D E R.**

stirre up contrary gracious lustings in us, as a contrary principle. There is nothing of greater force to make us out of godly jealousie *to feare alwayes*: Thus daily *working out our salvation*, that God may delight to go along with us, and be our shield, and not to leave us naked in the hands of Satan, but second his first grace with a further degree as temptations shall encrease; it is he that either removeth occasions, or shutteth our hearts against them, and giveth strength to prevaile over them, which gracious providence you cannot be too thankful for; it is a great mercy, when temptations are not above the supply of strength against them, This care onely taketh up the heart of those who having the life of Christ begun in them, and his Nature stampt upon them, have felt how sweet communion, and acquaintance with God in Christ, and how comfortable the daily walking with God, is: these are weary of any thing that may draw away their hearts from God, and hinder their peace. And therefore they hate temptations to sinne, as sinne it selfe; and sinne, as hell it selfe; and hell

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## THE EPISTLE

Hell most of all, as being a state of eternal separation from all comfortable fellowship with God. A man that is a stranger from the life of God, cannot resist temptation to sin, as it is a sin, because he never knew the beauty of holinesse; but from the beauty of a civil life he may resist temptations to such finnes as may weaken respect, and from love of his own quiet, may abstain from those finnes that will affright conscience. And the cause why civil men fear the lesse disturbance from temptations, is, because they are wholly under the power of temptation, till God awaken their heart. What danger they see not, they feel not; the strong man holds his possession in them, and is too wise, by rowling them out of their sleep to give them occasion of thoughts of *escape*. None more under the *danger* of temptation, then they that discern it not, they are Satans stales, *taken by him, at his pleasure*, whom Satan useth to draw others into the same snare; therefore Satan troubleth not them, nor himself about them, but true Christian feares a temptation in every thing, his chiefe care is, that in what condition, soever he be

be, it prove not a temptation to him ; afflictions , indeed are more ordinarily called temptations , then prosperity , because Satan by them , breedeth an impression of sorrow and feare , which afflictions have an especial working upon us in the course of our lives , making us often to forsake God , and desert his cause ; yet snares are laid in every thing we deal with which none can avoid , but those that see them , none see , but those whose eyes God opens , and God useth the ministry of his servants for this end , to open the eyes of men , to discover the net , and then (as the Wise-man saith) *In vain is the net spread before the sight of any Bird.*

This moved this Godly Minister , (my Christian friend) to take paines in this useful argument , as appeareth in this Treatise , which is written by him in a cleare , quick , and familiar stile ; and for the matter and manner of handling , sollid ; judicious , and Scholler-like ; and which may commend it the more , it is written by one , that besides faithfulness and fruitfulness in his Ministry , hath been a good Proficient in the school

*Domine, quis evadet laqueos istos multos nisi videat istos? et quis videbit istos, nisi quem illud minaverit lumine tuo? ipse enim pater tenebrarum laqueos suos abscondit. Soliloq. cap. 16. Which goeth under Augu- stine's name Tom. 9.*

*The EPISTLE*

Schoole of temptation himselfe, and therefore the fitter, as a skilful Watchman, to give warning and aime to others; for there be spiritual exercises of Ministers, more for others then for themselves. If by this, he shall attaine, in some measure, what he intended, God shall have the glory, thou the benefit, and he the encouragement, to make publick some other Labours.

*Fare-well in the Lord*

**RICHARD SIBBS.**

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# TENTATIONS.

Their { NATURE.  
DANGER.  
CURE.

## CHAP. I.

James 1.14. *But every man is tempted, when he is drawn aside of his own lust, and enticed.*



T appears that we all came out of Adams loins, in that we smell of his disease: To father our sins on the Lord, a common thing it is, and not so common as wicked, for a man to say that he is tempted of God, and so to make God at least a Co-authour of our sinnes; which James finding to be up and down in his time, clears God, and layes the

B

Part. I.  
Chap. I

Diaboli hoc  
opus est ut  
faciat fuit-  
to. per us,  
& Corpus,  
& Deum.  
& proximi  
quam cor-  
ruptum a-  
nimus ac-  
cusare, ne  
scilicet, in  
venta pec-  
candi cau-  
sa a malo-  
rum radice  
liberemur.  
& hys. in  
1 Cor. 6  
Rom. 17

the fault on man, where the root of all ten-  
tation is. He would have man to learn, that he  
carries the case of all tentations within his  
own *lust*; which the Apostle findes out to  
be our *Lust*; This *lust* doth work out our ten-  
tation by degrees.

1. By drawing the minde of man aside from  
thinking on God and goodnesse, raising up  
sudden thoughts in us of that which is not  
good, without any consultation, giving a man  
no time to dispute the matter with himself or  
with his God.

2. By enticing and baiting the heart of man,  
as men do. for fishes; work on the will to  
bend towards such or such objects represented  
by *Lust*, as in appearance good and pleasant;  
and here though we do repel such thoughts  
as draw and withdraw, and such wishes as en-  
tice and allure, even as fast as they come to our  
consideration; yet Saint James tells us here,  
that they are the first fruits and effects of our  
concupiscence. By *Lust* is meant our natural  
and original corruption; the conclusion is, *that*  
*all our tentations are long of our original sin*: I  
deny not but Satan tempts, and so doth the  
world; but yet neither Satan nor the world could  
*now* hurt us, if all were well within; they tempt,  
but is by working on our own concupiscence,  
should they find *nothing* in us, we needed not to  
care (thus much) for their tentations. Christ in-  
deed was tempted, & had no *lust* in him, & did  
not Satan lose his labour? And all because no-  
thing (i.e. no mutability of will, nor any ca-  
pability

pability of any sin) was found in him : Fire burnes not where is no matter for it to work upon ; no meer man is tempted and drawne aside , but he may thank his own concupiscence.

Part 1.  
Chap. 1

The greater *quæ*re is, of *Adam* in Paradise, and other *Angels* in heaven. The main answer is, that *James* speaks of *Adam* as he is now, not as he was then. The greatest matter then is, How sin came into *Adam*, which must be from the liberty of his will ; he was tempted from without, and so was *Eve*, but no motion of lust within could draw him to his first sin, for then there must needs have been in him a sin before his first sin, & then the first sin could not have been his first sin ; he was of such a condition, that he might fall if he would, and he did fall, but not without any temptation simply, though without any from himself, for he was tempted by the Devil. Lust in Satan was the occasion of *Adams* fall, but the cause was his own will ; his first sin was from Satans sin, (sin, I say) for it is a weak conceit for any learned man to write that the Devil hath no sin, because the Law was not given to him ; which proves that in form he is not *sach* a sinner as Man is, but a sinner he was and is, being and doing that which was contrary to the Will and Law of God, laid upon him in his creation. The holy Page is for it, in the very terms, *John* 8. 44. *He was a murderer from the beginning, and abode not in the truth, therefore a sinner: He is a Liar, and the father of lies, therefore a sinner: and*

Ross. art.  
39. Contra  
Luth.

Part. I.  
Chap. I

Ex bonis  
orta sunt  
mala, non  
ex bonis  
voluntati-  
bus opera  
mala, sed ex  
bonis natu-  
ris volun-  
tates ma-  
la, Aug l. 1  
cont. Iul. 3.

Jude v. 6

1 Joh. 3. 8. The devil sinneth from the beginning. His lusts then that were in him, did draw him to work upon Eves and Adams free-will to draw them aside. The Devil was an Angel, and then he had no Lust within him to draw him; no object without, being in heaven, where was nothing but all perfection: A Deep it is then to conceive, how sin came first into the Angels. That one great Angel (now Belzebub) did first fall, and then drew after him the rest, is like enough; but yet the question remains, how the first sin came into that Angel, since there was no defect within nor any without: I must first say that sin is a privation, an Obliquity, no effect but a defect, and therefore we are not to trouble our selves to enquire after any proper and efficient cause; God cannot be a deficient cause, because there can be no defect in him, and therefore the defect must be in the Angel, and we must rest in the will of the Angel, who without motion from within, or any temptation from without, fell from his estate, abode not in the truth, as Judes phrase is, left his habitation voluntarily and maliciously; left it because he would leave it. The first sinne or Lust was a sin then, whose cause was (such cause as sin could have) not sin, for then the first sin could not be the first sin, if there were a sin the cause of that sinne: and then again, we are where we were, and are left to enquire the cause of that sin; to which if we say sin, to have been the cause of that, then we may ask after the cause of that sin again,

gain, & so *without end*. Here then we must stop, and say, that *Eves* sin and *Adams* sin came not from any Lust within, but from an act of their own free will, drawn out by the temptation of the Devil, and of the devils first sin, no internal lust, *no external temper at all*, was the cause, for there was neither; but we must say that of that sin, *sin* was not the cause, but the *will* of the Angel created good, but mutable and free; No good I confesse can be the *univocal* cause of any sin, but an *equivocal* cause; and accidental cause of sin good may be, for the will of the Angels good in it self was the cause, not by working neither, but by not working. *Adam* (to come to him) turning himself of himself from God: (God taking away his assisting and actual grace) I say, *Adam* did then put away from him his original righteousness, put out his own eyes, and so came in original sin, *viz.* this lust, that ever after tempts all meer men that are tempted, by drawing them aside from good, and enticing them to evil. They dreame then, who say that God took away original righteousness from *Adam*, and that he by an act of his will did not thrust it away: 'Tis safest to say (in the Scripture phrase) that he deprived himself, fell off from God, else we come too neer to make God some kind of authour of his sin. Thus came in this lust, the sewel of all sinful tentations whatsoever.

What cause have we then to look about us, sith our righteousness within in the regene-

Part 1.  
Chap. 1  
*Vid. Scot.  
Collat. 4.  
In infinitum.*

*Censur.  
Remonst.  
in cap. 7*

1 Tim. v.  
19. having  
faith and a  
good conscience  
which  
some ha-  
ving (put  
away.)



Part 1.  
Chap. 2

rate is very weak, and exceeding imperfect, our lusts strong, a world of finnes lurking up and down in our souls.

## CHAP. II. Of drawing aside.

Question is made, whether this first drawing of lust be sin: I say it is; for if lust be sin, then the effect of it must needs be sin. Evil may come out of good by accident, but out of sinne comes nothing but sin: Lust is sinne and cause of sin, and of nothing but sin. Let it go for a weak opinion of the Jesuites, who tell us of vicious things that are no sins: for *Becanus* (no babe) doth confesse, that God doth hate this concupiscence with a true hatred, but (forsooth) not redounding on the person in whom this lust is, as though that were not sinne; and all that sin, which God hateth, God can hate nothing but what is against his nature and will, and whatever is against his nature and will is sin. Original sin is properly sin, and to make it a sin, it is enough that it is voluntary in the will of *Adam*, so *Bonaventure*: Besides, as soon as ever we come to have the power to do it, we do all (while unregenerate) give a free consent to that sin and the motions of it, which *after-consent* makes the sinne in the guilt of it the more ours: we then have no excuse left but to cry *peccavi*, & to fetch all from the sinne (as *David* did) in which we were conceived. In original sin lies a tacite consent (eminently) to all sin.

Sum. par.  
2. trac. 2.  
c. 9. q. 3. & 8  
Psal. 45. 7

Voluntate  
Adami.  
In sent. lib  
2. Dist. 41  
4. 2. q. 1.  
in Res.

Psal. 51. 5

2. *James* makes this drawing aside to be a fruit of sin; 2. to be a sin; 3. to be a cause of sin; therefore these drawings aside are sins.

3. (r) They be sins whether we like them or dislike them, because they are against the Law of God.

Q. Whether there be ever some consent in the very first motions of sin?

For that which is urged that there is no consent: I think there is some consent: as the offers of the understanding are quick, so the acts of the will are quick and sudden. I rather say that there is some sudden inchoate imperfect (s) consent given to all motions that arise: that an actual sinne should be without all consent I cannot conceive; *Paul* did sin against his judgement I confesse; for so he meanes when he saith, he did that he would not: But to speak in proper termes, he neither did, no, nor could sinne, either without or against all motion, or any inclination of his will; *Paul* did sin this sinne with his will, for else he would not do it, it was an act of his will, and it is impossible to coast and force the will of man, though the consent makes it not properly a sinne, but rather our sinne to be imputed to us, yet I think there is no motion, no first thought that riseth out of our lust, but as the thought is, so the consent is *sudden, short, quick*, and almost insensible: a consent such as it is then, ever goes with our desires, and motions; but say that they were unconsented to, yet being a-

Part 1.

Chap. 2

*1. Aliquid dicitur voluntarium quod est ab aliquo potente prohibere, non tamen prohibente, sic primus motus dicitur esse voluntarius. Bonau. l. 2. D. 41. Aub. 3. Semper in sensatione carnis est aliquis consensus. Durand. l. 1. dist. 21. q. 1. Nam. 11*

Arist. Eth.

1. 7. c. 3. l.

3. c. 2. We

cannot do

any thing

(properly)

against our

wills, &amp;c.

Scot. l. 3

Di 34. sect

Ad arg. ab-

solute nul-

lus viti-

ose e.

Part 1.

Chap. 2

*git, nisi ex  
deliberati  
one — In  
telligere e  
nim prop  
ter quod a  
git est de  
liberare,  
&c.*

*u Moul. A.  
nat. Arm. 6.*

8. Wotton  
on John p.

146. *Can.  
relig. P. 4*

*u That  
which  
James here  
calls lust.*

*Paul, Rom.*

7. 8. names  
it sin, Sin

taking oc  
casion by

that Com  
mandment

*x Practi  
tio videtur*

*esse maxime*

*propria*

*virtutis: &  
judicare*

*mores ma  
gis, quam*

*actiones.  
Arist. Eth.*

*l. 2. c. 2.*

against the Law of God, finnes they are, and for finnes they must goe. For if concupiscence it selfe, and original lust be sinne, because it is against the Law of God, then all the operations of it must also be of the same kinde. By the way then (u) they are deceived, who would faine say, that original sinne is not forbidden by the Law; Directly indeed and immediately it is not; but forbidden it is, because it is condemned by Gods Lawes. Now the Law doth curse none but such as breake it: Original sinners the Law doth curse, and (and if not in Christ,) God will damne; therefore they do against the Law, and the Law then is given to them. Directly the (x) Law forbids actions of sinne, by consequence the Law forbids the *habits* of sinne; But to return, the Law of God is so pure and perfect, that it doth binde the most sudden thoughts that arise, for thoughts being acts of a man, the whole man being bound, those must needs stand bound; there sinne begins, and our thoughts are not free; thoughts of sin arising out of our lusts are sinful thoughts; Consent or not consent, doth not make an act to be simply a sin or not a sin: Sin is not defined to be a thing done with or against our assent, but against Gods Law, & Gods Law doth binde our very first and original thoughts. A meer and single apprehension or cogitation of a sinne suggested by another, is not straight a sin, for this was, or I know might have been in Christ; and Adam before his fall might

might dutifully have thought of the thing forbidden him without sinne, but the difference is, that in him they could not have risen, as they do in us on such a sudden, the sudden moving of the thinking power, proves that they come from an evil fume, and are not right: besides in *Adam* there might have been a perfect meditation of the naughtinesse of them, and lastly a true affection of perfect hatred of them, where as in the natural man *now*, there is no hatred at all; in the most regenerate the hatred that is, is but in part; it cometh in nature ever, in time most an end after the motion: or if with it, yet that is not sufficient, in *Adam* it would have been antecedent to and before the thought of his minde.

These drawings aside, (moving the powers of our soules out of the right place,) dislike we them as much as we can, they are sins forbidden in all the Commandments of God; for, look in what Commandment the finished sinne is forbidden, in the same Commandment is the first motion of that sinne forbidden also. Neither (in my minde) doe they distinguish the Commandments aright, who reserve these kinde of sinnes to the last Commandment. The lust *St. James* speaks of, is so bidden in all the ten Commandments; but these unconsented motions (as many call them) are the drawings aside of this lust, and therefore forbidden in every Commandment as Lust is,

Part 1.  
Chap. 2

The first motions of sin forbidden in every Commandment

All

The affirmative of the tenth commandment, is such a contentation with our own estate, as not to desire ought of our neighbors, no not for our money, without his free consent, &c.

y Hic (id est præcepto 10.) non prohibetur ancilla pro usu concubina & usu voluntatis, quia sic prohibetur prohibitione qua prohibetur concupiscentia carnis sed quantum ad servilem actum & usum utilitatis.

All desires to a sin are forbidden, where the sinne it self is forbidden, the only argument for that opinion worth the while is out of Rom. 7. 7. I had not known lust (saith *Paul*) except the law had said, *Thou shalt not lust*; that by lust *Paul* here meanes a lust forbidden in one single commandment cannot be proved: but as the Law, that is the whole body and context of the Law, saith, *thou shalt not Lust*, that is, thou shalt not sinne, sinne and Lust being of the same extent; the word lust is as broad in extent, as the word sin. The reason by which many think to carry it, is in my opinion very weak; *Paul* (say they) did know when he was a Pharisee, that Lusts consented unto were sinnes; for the Philosophers and heathens, as blinde as they were saw so much. But here *Paul* speaks of such a lusting which *Paul* had not known, had he not known the Law, and therefore *Paul* takes the Law to forbid lust without consent. Grant all this, and much is not made of it. That *Paul* did not know those first motions (before his conversion) to be sin is a truth, & that by the Law too, such lusts are forbidden, is as true. Doth it follow then, that by the Law forbidding such lusts must be meant the tenth or one distinct Commandment? Why may not the sense run thus, that *Paul* did not know that in any of the Commandements, such Lusts were forbidden at all; but now being made a convert his eyes were so opened, that he now saw such Lusts to be forbidden in every commandment

mandment; as the first rising to Idolatry in the first Commandment, & sic in cæteris.

But now to answer all; I say that it is disputable, whether the Philosophers and Heathens did confesse lusts consented unto, to be sinne, if of *all* Lusts, (which Gods Lawes do forbid,) I flatly deny; *many* went with them for vertues, as to lust after the hurt of an enemy, is commended by the wisest, and purest of the heathens; and so in a world of instances, as a man may see in *Aristotle, Plato, Seneca*, and the rest. If of *any* Lusts and desires that go no further then a meere inward consent of the minde and will; Philosophers do rather deny such motions and affections, to be vices, except they swell and rage, putting still a difference betwixt *passions* and *vices*. But for *Pauls* case it is not the like, he was no moral Philosopher, but a Pharisee, and I affirm it, that *Paul* did hold that inward motions consented unto (ever so much) were no sins at all. 'Tis too late to say that nature moralized and generally enlightned, is able to find out such consented lusts to be sins, for *Paul* was otherwise doctinated, his judgment was carried another way; it being the constant Tenet of the School of the Pharisees, to hold that the Law of God did only forbid the outward action, without having to do it all with any inward motion and affections whatsoever. This he learned at the feet of *Gananiel*: He was a *(b)* Zelor among the Pharisees; and this was a case among the Pharisees received and beleevd by them all:

that

*Armand. de bello visu. tra. l. 2. c. 118. vid. Bonav. in 3. sent. 14. dub. 1. 2 Inimicos ulcisci potius quam illis reconciliari honestum confetur Arist. Rbe. 1. l. c. 9 a Homo sapie non potest apprehendere veritatem quia illa sequitur quibus est assuetudo e. ducati enim in scriptis qua inter ipsos magni sunt. Sic ut pre amare illarum opinionum quibus quispiam inmutatus est ab illis dimoveri nequeat. Rabbi Maimon cap. 31.*

Part 1.  
Chap. 3

Confer. 6.  
3. Dis. 4.

*that the inward desires stood free and no way obligated by the Law of the Decalogue*, give a man, what assent and consent to them in the motions thereof he would. This to have been the generall and constant opinion of the Pharisees is made so plaine by Doctor Reynolds out of the fifth of *Marthew*, that there is no denying of it; therefore it was *Pauls* religion to hold, that deeds and *acts* onely were finnes and not affections: and so we conclude, that *Paul* had not known any inward lust whatsoever (albeit consented unto with a free consent, and liked of with a full delight) to have been sin, had not the Law said, thou shalt not lust; and so for all this place of *Paul*, our assertion stands good, *that in every commandment where the act of sinne is forbidden, there the motion of the same sin is forbidden*; aye the first motion, this drawing aside spoken of by the Apostle Saint *James*.

### CHAP. 3. Of the enticing of lust.

ΔΙΕΛΕΓΜΕΝΟΝ  
ΕΙΣ Θ.

**A**FTER lust hath drawn us aside from God, it doth entice us and wooe us; the word signifies *baiting* us, as men do bait for fishes, cozening sometimes the eye, sometimes the taste of the silly fish, so doth sin use us, puts on guises and masks, making the sinne to appear in another colour then it is. Thus our own lust doth nibble at us with some delight, proposeth it to us under tearmes of pleasure

Part. 1  
Chap. 3

pleasure, profit, honour; alluring us with the seeming sweetnesse that to our fancies and senses do appeare to be in several sins, and all to bring us to accept of the motion to finish sinne, and *to finish it, is to act it indeed*; so meanes Saint James. *Lust* I know doth work by force, but nothing so much as by enticing. Man is a creature guided by his will, and where will is, there constraint and violence prevailes little, we love not to be forced (aye the worse because forced) and therefore our lust doth goe most an end the other way to work, to bring us on to sinne by licorish courses, fawcing us with a proposall of some seeming sweetnesse to be found in the doing of sinne, for then is sinne like to break out into act, when it hath gained consent within; and enticing is the likeliest way to wooc us to consent and assent to sinne the sin in question; sinne useth not to come against the haire, but when we are caught with the spiced pleasures of sin, then we goe amaine downe the streame, and we give too free consent and allowance to sinne, when we are besotted with the deceits of sinne. 'Tis very often that we reade in the Word of the *deceitfulnesse* of sin: and I do desire all Christian to beware, lest that their own hearts, (that is their own lusts) do not go beyond them with cunning, and get within them by some inticing sleight. For *Lust* is such an enticing harlot, as will undo the party inveigled

*In est peccatum cum  
delectabilis:  
regnum  
consensu  
August. in  
Psal. 50.*



Part 1.  
Chap. 3

Jan. 2. 26

Rom. 1. 21

Gen. 9. 27

gled for ever, and leave him nothing but shame and misery. looſeth him from his right maſter, and makes him a ſlave of ſlaves, even to delight in his ſlavery; robs a man of his liberty, honeſty, comfort, ſalvation and all. Go to God then, that he would be pleaſed to ſtand betwixt us and this couzener, that our concupiſcence ( having great advantage, in that it is within us, ) may not cheat us with golden mountaines, and leave us in the ſuds at laſt. I mean not to enter into the deſcription of the particular veins that ſinne hath to entice us; Books are full of admirable matter about the deceitfulneſſe of ſin; ſhewing how the heart firſt *deceives* us with colours, & when we are once a doing after ſin, then we joyn & *deceive our hearts*; uſing fallacious and ſpecious Sophiſmes, to make our ſelves think that to be lawful to day, which we our ſelves held to be unlawful but yester day. Lie therefore day and night at God for wiſdome to prevent the ſtratagems of ſin; by nature our imaginations are vain, our hearts are fooliſh, and willing to be deceived by ſin, little ſuſpecting to finde a Serpent and a Snake in the graſſe of ſin, Luſt would allure us to pleaſure it in the tents of *Mashek*, God will perſwade and allure him to dwell in the tents of *Sem*: Only I muſt commend to the honeſt Chriſtian, the two maine treacheries of Luſt to go beyond us.  
1. Luſt ſits upon our upper part; and by probable reaſons ( to ſee to ) ſtrives to win our judgements, and in caſe a man look not well

to

Part. I  
Chap. 3

to the matter; Lust will so blear his understanding with mists, that he shall think he hath reason to be mad, and that there is great sense in sinning: Man being a reasonable creature, is apt to be carried by reason; and if lust can once bring us over with pretended reasons, why then the will is glad of the motion, the affections wait on the will, as on their Queen and Mistris, and the sin is like to be finished and bring forth death.

Against this we are to set the Word, and sith sin can shew no reason out of the Word; (say) My reason is corrupt, and I am onely for the Word. 2. Lust works in our inferiour parts, and flattens our affections with plausible perswasions; and a man is soone taken by faire offers to satisfie his actions: they be quick and sudden, and it is hard to hold them in; and when the fume of sin hath wound it self into the affections, it quickly creeps up into the very judgement, and eats out all faculty of discerning, and then good goes for evil, and evil for good. Watch we over our selves both wayes before hand, in making head at the very first against these inticings of lust, lest both our reason and affection go after sinne; a world of difficulties will come in, when we are not onely to bring in our affections, but our judgement too: That Fort lost is not had again with a Song, remember that we have not a novice in hand, but are to deale with an *Old man* which is corrupt according to the deceitful lusts, so *Paul*. Most dan-

A moral  
vice may  
by consequence  
destroy an intellectual  
habit. *Ne  
qui sciens,  
recte non facit,  
omittat  
scire quod  
rectum sit,  
l. 1 Ang de  
Nat. et gr.  
c. 67.  
Ep. 4. 22*

Part 1.  
Chap. 3

*Voluntate  
facti non  
peccati.*

Pro. 13. 23.  
12. 11. 28.  
19.

Pro. 26. 31

dangerous of all is the deceit of lust, when it seemes to carry with it our reason: because then it is next to an impossible thing, to keep out of the snare and clutches of sin; an instance or two and then an end. Why is it past the power of our Divines with their pens and tongues to cry down Usury? The cause is, because most men do think that they have reason to make the most of their money, and (as yet) they will see no reason against it; there is an unanimous consent I think amongst all the Divines, that to *inclose* is an oppression of an high degree, and yet many of our Gentry inclose more and more every day, and that they do it with an high hand is too plaine, else they would not have us in derision as they have; and dare proclaim that they will inclose, say all the Preachers in the world the contrary. A proud word! And well might they, if God did not say the contrary, *as he doth*; the best is, God is not mocked: for we see that the posterity of the great inclosers, would be right glad with all their hearts to feed a poore beast in some common, and cannot. Thus the Lord doth laugh at their calamity, and mock when their feare cometh: But why are men so set in that sin? Because they think that they have reason to inclose. Thus when Lust hath inticed and bewitched our reason, wise men grow to desperate resolutions. All I say, is in a word: He that keeps from sinne because *reason* is against it, and

and not because the \* Word of God is against it; that man obeyes *reason* and not God; and he that is a Schollar to *reason*, hath a fool to his Master.

no divini precepti disparare, nec quia bonum est, auscultare debemus, sed qui ad eum praecepit, Tertul de pan.

Part 1.

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\* Audel-  
am existi-  
mo de bo-

## CHAP. IV.

*Of our being tempted by our lust.*

**G**OD, I know is often said to tempt us, but never to sinne: we speak not of his tempting us for our tryal, but of our tempting our selves: His tentation meant often for our good, we abuse, and take occasion thence to sin, and so we *turne* it in the event to be our own. As for our tempting our selves, it is a reflect act, we are the tempters, we are the tempted: 'tis not hard for a man to make himself a worse sinner then he is. And is not Satan said to tempt us? he is; he is the Grand tempter; he brought sin into mankind first, and he is still by tentations keeping of it in, and increasing of it: sometimes, though seldome, Satan tempts us and we joyne not with him: sometimes, and but seldome neither, we tempt our selves, and Satan doth not joyne with us; but most times our temptations are *mixt*, he and we concur and make one act of tempting; the sin finished is his and ours too,

Aug. tract.  
13. in Joan.  
Evang.

Deus ne-  
minem ten-  
tat secun-  
dum con-  
tentatio-  
nem qua  
decipit. De-  
us neminem  
tentat for-  
maliter lo-  
quendo ten-  
tatione ad  
peccandum.  
Cajet. in  
Jacob. 1.  
vid. Twisse  
Vindic.  
Grat. l. 1.  
Crimin. 3.  
Digress. 2  
cap. 5.

Part. 1.  
Chap. 4.

## SECT. I.

## Of Satans Tentations.

**S**Atan at first sinned without a Tempter ; for he had no lust in him to draw him or intice him ; having sinned without a tentation, and without any remedy , he sets upon man, and by his beguiling, he wrought upon that power he had in his will, and man was overcome. As the case stands with us , Satan could not hurt us, were it not for our lust.

He did set upon Christ, but found *no matter* in him, he had no power over him not *simply*, because in Christ there was no sin, but because he was also so supported by the *eternal spirit*, that Satan had not to doe with. Eve had no sinne: yet his tentations went beyond her, and her first listning to him and his Syren song, was sin in her: his first tempting her to the first sin could not possibly presuppose a former sinne in her to worke with and upon. 'Tis onely the power of God, not of our will, that doth keep us from the fiery darts of the Devil: how farre Satan can goe I cannot set downe; onely I say that he cannot go so farre as to force the will of man by plaine violence: will were no will, if it could be compulsed or constrained by any. It is held to be the priviledge of God alone, immediately to inflow into, and work upon that noble part (the soule of man:) much lesse is any created power able directly to turne

n Job 14.  
30. Pilc.  
& Maldon.  
in locum.  
o Heb. 9.  
12.

turne and winde (p) the will of man; it is beyond the spheare of Satan, and quite out of his element to reach so farre; but to trouble the spirits potently, to raise the humours, to proceed by presenting matter immediately to the phantasie of man, is within his reach; that the Divell can doe, and therefore (having leave) he is able to put evill thoughts into a man, and to worke with power in the children of disobedience.

In the phrase of the Scripture it is said, He put it into the heart of Judas to betray his Lord and Master: He (q) filled the heart of Ananias to lye to the holy Ghost. The best is, Satan hath no kinde of command over, nor power in us to force us, and therefore the care of a Christian is to resist him, and not to fear him: he is a coward and trembles all over; flye not but stand, and he will flye: for Satan must have a double leave ere he can say or do any thing unto us.

1. He must have leave of God, as we see in Job; he was faine to come morning after Morning to have his Commission renewed: God must bid him (r) goe and doe, or else we need not care (thus much) for all his power; Hold in with God, and then let Satan do his worst: (s) he doth of himselfe with us all evill; but for the effect how far he shall goe, it is in the hands of God, not of Satan; according as we read, Luk. 22. 37. *Satan hath desired to have you to winnow you, as a challenger desireth to have one of the other side to combat with,*

Part 1.  
Chap. 4.  
p. Tilen De  
malis An-  
gelis, Tb.  
31. 32. 33.  
de Pro. 21.  
Bonav. lib.  
2. Dist. 8.  
part. 2. per  
totum

q. 4. 5. 3.

11 King.  
12. 22.

1 Calvin.  
Instit. 1. c.  
14. Sect.  
17.

Part. 1.  
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2 Dialogum  
potentem  
ad homines  
sibi subden-  
dos & in  
captivita-  
ta resinen-  
dos non  
virtus ejus  
facit sed  
humana pec-  
cata. Mat.  
1229  
Aug. s. in  
Psal. 71.

So did *Goliath*. So we see Satan must desire leave of God to harme us; our prayer then is, that God would not lead us into temptation: what a matter of comfort is this? that our cause is in the hands of Christ, who is our head.

2. He must have leave of (1) us; I meane we must give way to his Tentation, else his Tentation will be frustrate, so *Acts* 5. 3. *Why hath Satan filled thy heart?* he doth there expostulate the matter with *Ananias*, not with Satan, and asks him what he meant to give Satan occasion to fill his heart with such wickednesse; we must then thanke our selves if the Divell snare us: he had a consent from our first Parents, he did wooe them to it, and he must win us to yeeld, else the sin is his, not ours. I am perswaded that many men do discourage themselves over & above by reason of the too much fear they have of Satan? I would we would fear God more, and Satan lesse, and then the Divell and we should be lesse acquainted; we yeeld often out of a base feare: fear of yeelding, occasion us to yeeld, when it is too much. Many dispute it, how to finde out the point of difference, betwix tentations that are ours, and such as are wholly diabolicall; I think he doth best who doth study how to resist them, rather then to difference them. That there is a difference I know; but where the invisible point of the difference doth stand, I know not; some tell us that a man may finde them out by their suddennesse, & because they are independent and  
not

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Chap. 4.

not consequent of any former occasion: but to say that our lust doth not push out as *sudden*, or as *independent* motions and suggestions is hard. Besides for a man to determine the difference betwixt the *independency* and *suddenesse* of Satans tentations, and our corrupt flying motions, I conceive to be a work too hard for most men. And for the other note commonly produced, that they be *unnaturall* and *terrible*, it satisfies not: in that originall sin worketh *unnaturallly*, and violently, and *terribly*, deny it who can; and where the act of our sinne ends and Satan begins, who can tell? What needs all this if we reject them, whether they come from him or us? in the matter of justification (wherein lies our salvation and our peace) they are not imputed to us, no more being ours then we accept of. In a naturall corrupt motion: Paul saith, *When I do that I would not, it is no more I that do it*: therefore no more is imputed by God, then is seen and allowed by us: We shall doe well then not to perplex our selves with needless queries which be Satans, and which be ours; sith that we all find the act of our own mind, the motion of our fancy, the wishes of our own will to be in those things wherein we have no reason to suspect Satan hath any thing to do; I say, we finde them to goe and come, to be in and out very suddenly; and without any coherence at all; and rage of our Lust is terrible, and violent of it selfe, and therefore passe that: and be sure (come the temptation which

u Rom 5.11.  
w Rom. 7  
30.



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way it will) that we doe reject it, and then we are safe, it is not set on our score: if it come from Satan it is no sin of *ours* at all: if from our lust, sin it is *materially*, but not *formally*; for the guilt is done away, in that we doe not allow it, but abhor it.

## SECT. II.

*Of Tentations which come from our selves.*

**I** Confesse it is but now and then, that Satan if he may be suffered, doth nor joyne issue with us when we doe deceive and tempt our selves: but yet the thing I urge is, that there is no sinne that is committed, but might be committed: if Satan were dead and buried. Could one kill the Divell, yet you cannot name the sin that Originall lust would not draw and entice a man unto. It is agreed on, that Originall sin is (virtually) every sinne; neither would God have forbidden all sins to man, if mans nature had not in it *seminally* sins of all sorts and sizes, and so much we have from Christs owne mouth, (*x*) *Out of the heart proceeds evill thoughts, murders, adulteries, &c.* That is all evil thoughts: What sinne worse then Murther and Adultery? and may we not thinke that the holy Chōst saith not murther but *murthers*, not adultery? but *adulteries*, to shew that all sorts, and so the worst

x Mat. 15.  
19.

worst sort of murders came out of the heart of man, yea, self-murders and all: Neither stands our heart, that is our lust, free from highest impieties against God; and therefore (there) *blasphemies*, that is, all sorts, kinds, and degrees of blaspheming are said to proceed out of the heart; Satan neede not put them in, *there* they are, and though he draw them not out thence, they will spawn out of themselves; so that though the Devil did not owe man a *spight*, yet the lust of man may marre all, and will make some sinne all manner of sins whatsoever. I think the devil hath great wrong done him, when men to excuse themselves derive their sins upon him; when perhaps Satan hath not to do in the provoking them to sin *these* things. He is not truly acquainted with the depth of Original sinne, nor soundly humbled, who thinks he had never done those faults, except the devil had tempted him; for a man hath in him all sins that be, (at least potentially: Indeed we read not of any mention made in the Old Testament of (the) sinnes against the holy Ghost: not that original sinne had not this sinne hid in it then, but I think there was not the occasion then of finishing and acting this sinne; for this sin supposeth greater light, as touching Christ Jesus in the Gospell, then was set a foot under the Old Testament; and therefore I say that in (lust) then it was, but it was not drawne forth. How can it come into the heart now, if it were not there from

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y Gen. 6, 5,  
*Peccatum  
non infun-  
ditur  
de novo,  
sed elicitur  
de potentia  
peccati O-  
riginalis.*

z Rom. 5.  
17. & A-  
quin 1. 2  
q. 82. ad 40.  
Scot. 2.  
Sentent. D.  
14. q. 1.

b/er. 17. 9.

the very first? is there a new Originall sinne? or a new kind and *species* added unto it? was not the heart of man (y) onely evill and prone to all evill ever since the fall? Out of the heart (saith Christ) proceedeth *Blasphemies*: what? some? or all? if not all, which are excepted? and why those rather then these? if all as (truth is): then *Blasphemies* against the holy Ghost, come out of the motions of mans heart: All this is to show that there is no new sin which hath not ever been *radically* in our lust and nature; else we are more in *Adam* then ever all men (z) have been; but all have equally sinned in *Adam*. (a) and therefore Originall lust is equall in all; perhaps by our default we do adde *new* strength to Originall sin in us, but for the kindes of it, Originall sin is equall in all, and there is no sin but lust had it in it ever; and by conclusion is, that a *man doth carry fire in its bosom: which have enough in it to kindle any sinn, though the devell should stand by and say nothing.* We all read that the heart of man is (b) deceitfull above all things, yea above the *devell*, why? because Satan doth not so know the thoughts of our hearts as we our selves do: as also for that Satan cannot come within us to deceive us, except (as I have said) our hearts do give some way unto him. How true is that then, that every one is tempted when he is drawne aside, and enticed by his owne concupiscence?

SECT.

## SECT. III.

*Of mist temptations wherein Satan joynes with  
us and we with him.*

**T**HE next are such Tentations, wherein either Satan begins to us, and we pledge him, or we begin to him, and he joynes with us; when we by discontent, or other inward motion, or by offering our selves to some outward occasion, expose our selves; then we doe light a candle to the Divell, then we *begin*: but when Satan doth make the offer, by moving the fancy with thoughts within, or by proposing some object without, and we entertaine him, then he doth *begin* to us: these wayes are ordinary, and it is but rare that the Divell will not interpose. He dogs us up and downe, and waits upon his opportunities (by sin) to devour us; and now because we sin few sins where Satan hath not a hand, and Satan seldome sets upon us indeed, but more or lesse we hearken unto him: therefore understand all that follow, to be meant of those Tentations where lust and Satan joyne hands; the chiefe hand is from our selves, the principall lyes in our one lust; without us Satan could not have his desire; but we may and doe finish many sins without Satan: the *cause* of those sins is in us, whereof the occasion is from him, and so we finde that the people of God in the confessions

Part 1.

Chap. 4.

Gods peo-  
ple in con-  
fessing sin  
use not to  
blame Sa-  
tan.

2 Cor. 13.

1.

Mat. 16.

23.

essions of sins (we have had in the word) to never so much as touch upon the devil, as knowing that to be but a bare excuse. Indeed *Eve* (who had not then her heart wrought upon) put off all upon the Serpent, but the Saints charge all on themselves. *David* was by very importunity of the people won to number the people; the text saith, *Satan provoked him*: but yet we see when he comes to confesse, not a word of Satan, but all is his own; *I have sinned greatly, I have done very foolishly, Lord forgive the iniquity of thy servant*. When the Saints were to speak of the sins of others, it is often found, that for their encouragement they make *Satan* an Agent: he is not left out: as *Christ* rebuked *Peter*, *get thee behind me Satan*; because *Christ* saw, *Satan* was too hard for *Peter*, and wrought him to it: and so *Paul*, least *Satan* tempt you for your incontinency. But when men are on their own sins, all is laid on their own con-nate lust, nothing said of *Satan*: he perswades us, we yeeld, the amends is in our own hands. Now the better briefly to unfold the nature of these temptations, I mean to deliver my self in these short questions.

I. *What a Temptation is.*

A Temptation is the moving of a man to some sinne, either by or without the senses, with a reason to enforce it: it is when lust and *Satan* do suggest, perswade and instigate a man to the committing of some sinne, with so ne shew of reason. Every thing is as

it is received, that is, a Reason which is so taken, else sinne can have no true reason for it: who can imagine that there is any reason in it, for a man to doe that which in its nature and desert casts away his soule and body for ever? but yet the Tentation would never take, except man, a reasonable Creature were brought over by some reason in appearance.

Saint *Paul* calls sinners absurd and unreasonable men: neither can they give a reason for any sin they commit; but because our apprehension is corrupt, and the faculty of discerning is lost, therefore Satan may with ease put fallacies upon us: and under a colour of dealing wisely, lead us into a fooles Paradise. Our onely way is then to beleieve, that there can be no reason given for sinne; and that it is nothing but very skill in our great adversary to let in his poyson. Come and let us reason with God, and not with the Divell: and then we shall soon espye the folly that is in reasoning with lust and Satan. Sometimes we are tempted to sin, and when we once yeeld, then we are tempted for sinne to doe this, or that, because we have thus sinned: when a man is once in a sinne, then we are apt to fall into tentation of discouragement, or worse: as that now it is impossible to get out; I might have kept my selfe when I was well, but now there is no hope, it is in vaine now to strive, and so the tentation is made a snare, or else to find some

Part. 1.  
Chap. 4.

2 *Thes.* 3. 2.

*Exod.* 1.  
10. *The new King said Come, let us deal wisely. Yet every oppressor is a foole.*  
*Pro.* 13. 16.  
*Isa.* 1. 13.

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Chap. 4.

some end by some other wicked course and fearful enterprize, to breake out of sin by some other sin; and this indeed is all the reason that is for sinning.

*Who are subject to be tempted?*

No man free: our *Apostle* saith, [*Every man is tempted, being drawne aside, and enticed by his owne lust.*] The best men are often tempted, and that when they are at the best: Satan was neither ashamed nor afraid to set on the Lord *Jesus* himself; his malice is mighty towards the godly, and if he can but get one of them down, he is made, he hath enough by the end to weaken the hearts of weaker Christians, to discredit the Gospel; & the best men are apt to be lifted up and carried away with some pangs of spirituall pride and then they are in a foule way for one tentation or other, there is as Satan thinks, something to be had thence. Theeves rob not out-houses where there is nothing but dung or straw; the godly have in them the riches of the spirit, gold and silver, and that makes the diuel to carry an euill eye to them, and he is even sick to ruine such Christians; and God who sits Moderator in all our tentations, orders all according to his holy wisdom; if he suffer such to bee tempted, it is for their good, to let them blood, to purge their choler, to fit them for himselfe. Pyrats set nor on an empty Vessell, but on Merchants laden as deep as they can swim. Do not dream that any perfection shall priuiledg thee from being tempted: thou that

art

art a Spirituall man, consider with thy selfe  
 lest thou be also tempted, and so tempted as  
 overcome; that must be the Apostles meaning,  
*g No man can say when he is tempted that he  
 shall not be overcome, in and by the temptation:* He  
 then is wisest that doth keep of tentations all  
 he can; and that way goes *S. Pauls* exhortati-  
 on: He that thinks that he is so good that he  
 ought not to be tempted; or so strong, that  
 he need not fear to be tempted, hath need of  
 a tentation, that by experience in himselfe  
 he may prove what he ought to have found  
 in the word, *that of our selves we have no  
 strength, that our goodnesse is not our  
 owne(h) watch and pray, saith Christ lest ye  
 fall into temptation.* Lead me not, (must every  
 Christian say) into tentation; of our selves  
 and of others, we must not judge rashly, as  
 though either we, or they, were not good, be-  
 cause frequently and grievously tempted; e-  
 very man whilest he hath lust in him and  
 devils about him, must be in his armour, have  
 all in a readinesse; ere he be a day elder, a  
 storme may come: Ship-men when in a  
 calme, or at haven, use to look to their  
 tacklings, make all secure against a tempest: no  
*grace, no place can exempt any liveing wight;*  
 we must take our turns, and it is our best to be  
 arming and preparing; what ever is past, all  
 is not past, a thousand to one the fits will come  
 again. He went away from Christ but *for (i) a  
 season,* and after a season he came to him, and  
 will to us: the elder we grow because we  
 have

Part 1.  
 Chap. 4.

*g Gal 6. 1.*

*t 2 Cor. 3.  
 5. Iohn 15.  
 1. Non ais  
 sine me dif-  
 ficilius po-  
 testis face-  
 re: sed ais  
 sine me (ni-  
 hil) po-  
 testis facere.  
 Concil. M<sup>o</sup>  
 levis. cap.  
 5.*

*i Luk. 4.  
 13.*



Part 1.  
Chap. 4.

1 Cor. 10.  
13.

12 Chron. c.  
18. m 2

Chron. c. 16.

n Mat. 16.  
16.

o Mat.

16. 22, 23.

p Eph. 6. 4.

have most faith, and are leaving the world, the more (usually) and the stronger are our tentations; when we are seasoned; we hear of those tentations which we had no acquaintance with, when we (k) were green; we shall not have *more*, but we shall have as *much*; as we can beare; we must be put to it to the very backe, and after some greater matter done, either for us or by us: it is common for to heare of Satan; as in (l) *Jehoshaphat* he fell; so did (m) *Asa* after God had done great things for them; and when (n) *Peter* made that *o* noble confession, Satan begins to be both bold and busie with him presently. Make a [p] stand then; as we may and must fly from the outward occasions, yet from our lust within, or our spirituall enemy without, we neither may, nor can fly, except we fly to heaven.

*How Tentations to unnaturall sinnes, may be said to come from our owne lusts.*

A man is to expect if he live out his dayes, to be urged to all sinnes: to the breach of every branch of every one of the ten Commandements; he is like to runne through them all, more or lesse; and for his *faith*, Lust and Satan cannot abide faith, and we must arme our selves for all assaults *that way*, we shall be put to it, in respect of every Article of our Creed: Satan and our owe lusts will try, whether they can bring us to question all the Articles concerning *God*, concerning *Christ*, or concerning the *Church*. But for sins against [q] nature, it is not so easie to see how

q All sins  
are in a  
sense a.

our

our owne lusts may be said to move, and to entice us to them: I may say, that all our tentations if they may be let runne, will become unnatural, they will end *there*, in something, which is unnaturall touching God; as Atheism and Blaspheming; or touching men, (others or our selves) as unnaturall killings, selfe-murthers, pollutions against (*r*) nature *passions of dishonour*, and the like; Satan hath no naturall affection in him, nor lust (as lust) hath not any neither; Satan hath no *naturality* in him, for he lost all in is fall the law of nature was not given to him, he was not to hold order and termes of civility and humanity amongst men, and therefore there was no use of any such law to be given to him. All we can say of him, is, that Satan is kept under, held in awe by God, restrained by feare within, and ordered by Gods providence without; it is *awe*, not natures law that keeps Satan without bounds. Man hath indeed in him naturalnesse; but lust which is our Originall sin, hath no naturall affection in it: some sins then are called unnaturall, because they are against the law of nature in us, which law of nature is no part of Originall sin; for it selfe it is good, and the very unwritten law of God. And this law of nature as it is now in us, doth never see nor grieve at all sins, but onely at some greater finnes, which sins, are therefore called unnaturall. In every man there are two things; the law of nature is *one*, Originall sinne is the other:  
For

Part 1.  
Chap. 14.  
*Against nature as nature may should be: these are so called because they err against natures law, as nature is, Vid. Aquinas Rom. 1. r Rom. 2. 16.*

Part 1.  
Chap. 4.Gen. 6. 5  
Pla. 14. 1.  
3.t Contra.  
Collator. c.  
27. Sclat.  
et Tythes  
pag. 171.  
172, 173.  
174. Mor-  
ton Appeal  
l. 5. c. 17.  
Sect. 2,  
Field Ap-  
pendix  
part 2, Se. 6  
p. 54.  
2 Vid.  
Harris Ser.  
on the Co-  
vener p. 15.  
folat Rom.  
1. 31.w Rom. 1,  
19,

For the law of nature some say it is a relique of the old Image left in *Adam*. I thinke not for then man in *Adam* lost not all the Image of God; then in man by nature there is some peece of goodnesse, but the frame of mans heart is (only) evill. & *There is none that doth good no not one, we are altogether become filthy.* Then it would follow that man brings with him of his owne into the world, the seeds of vertue, some roots of goodnesse, which is Pelagianisme, and condemned by the Church of God. The seeds of vertue are not (saith t *Prosper*) in the soule of man, because they are utterly lost in the first sinne of *Adam*, neither can we come by them, except God, who first gave them restore them againe; I think rather to say, that in things usefull to hold in the wilde lusts that be in man, (u) God presently after all was lost by the fall, (all and every peece of the Image of God) I say to maintain discipline amongst men, God planted in the heart of all mankinde, an inward law, checking many sinnes against God; but more against men; and accordingly God hath made a fuller and greater revelation to nature, in the things of the second Table, then in the first: and what else is meant by that phrase, where speaking of the power of nature to see into the booke of the creature, it is said, (w) God shewed it unto them, viz. by the law and light of nature which God hath given to all men, as men; they shewed it not to themselves. God is said to shew it unto them

them.  
Sinne  
the la  
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gainst  
Orig  
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happ  
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wic  
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me  
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Sa  
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v  
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Part. 1.  
Chap. 4

them. Now then to come home to our point  
Sinnes against nature are such, as are against  
the law of nature: lust hath in it all sins; and  
when it is so great and breaketh out so grosse-  
ly that nature cries shame of it, why then  
we call that sin an unnaturall lust, a sinne a-  
gainst nature; which sins have their root in  
Originall sin, and would shew themselves  
and appeare were there no diuell, albeit per-  
haps not in that *manner* and *measure*: as wee  
see some men, who cannot be said to be hat-  
ed to it by the diuell, but onely by their owne  
wicked lust, who when their lusts are in,  
care no more for wife, children, friends, bro-  
ther, father, then they doe for a dog; are  
moved no more with the teares of their own  
bowels, then with the whining of Pigges.  
Let such alone and without any help from  
Satan, it will make a man give over to be a  
man: shake of all humanity, go beyond all  
shame, all sense, put off all natural affection,  
deliver a man up to an obdurate heart, not  
discerning between good and evill, either in  
morall or naturall respects, as (x) *Paul* shew-  
eth how some men put off all manhood, be-  
come (y) dogs, yea worse then dogs; for dog  
with dog useth not to commit filthinesse; and  
some women shake off all woman-hood also.  
There is no (who) with lust, for were it not  
for the watchin<sup>g</sup> providence of God over us,  
and the restraining Power of God with us,  
and the law of nature in us; men would fling  
out into all kind of wickednesse, there would

2 Row. 1. 17

**Deut. 23.**

18.

The price  
of a dog.

1. c. of 4

**Budget.**

Jun. & Dec-

odare in

10.

## ပုံနှိပ်မှုကော်မရှင်

**Supervisor**

အမှတ် ၈၈-

reaches us

turn.

**Phocil:**

D

be

Part I

Chap. 4.

2 Psal. 14. 1

1 Job 8. 44.

Homo ho-

mini Lu-

pus.

b 1 King. 8.

c Lev. 18.

be no being, no living amongst men; we would all be such fools as to thinke with our hearts and say with our mouths, (z) *there is no God*. Originall sin hath all Atheisme in it; there would be nothing but murther amongst us: Husband would kill the Wife, and Wife the Husband; Father Son, Son the Father; Brother, Brother; *Caine, Abel*; our Houses and Towns Would be full of paracides and fratricides, and men would doe execution on themselves as common as might be: oh the bottomlesse depth of Originall sin! Our owne lust is a fearfull Murtherer; it comes immediately from Satan at the first, and (a) he is a *Murderer from the beginning*. Men would be *Wolves, Beares, Tigers, Devils*, one to another: neither would any shame keep men and women from monstrous Adulteries, most infamous uncleannesse, Incests, Rapes, Beastiality, what not? Looke we what is in *any* man, that is by nature in the heart and lust of *every* man, were it not for Gods restraining, and natures law curbing: should our Originall sinne be drawne forth and let out, we should all doe as *Caine* did, as *Absalom* did, as *Amnon* did, as the *Sodomites* did; for what sin soever is forbidden in the Word, and hath been ever practised in the World, that sin every man carries in his bosome; there is no man but is of himselfe a (b) *dead dogge*; for why should God so bid that in the Word to all, if the nature of all were not subject to it? Beastiality (the foulest sin) is forbidden to (c) *thee* as well

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The moral Law was indeed given immediately to *Moses*; but *Moses* stood as a common father, and was then and where every mans representative.  
*Maimonid.*  
*in more*  
*Neuchim.*  
*Par. 2. 33*

as to any other; therefore it is in thy corrupt nature, as well as in the nature of any other; Besides, we are cut all out of the same clothe we are all alike in the guilt of *Adams* sin; one man hath not sinned more in *Adam* then another, and therefore our Originall sinne being the penalty of *Adams* sinne, must needs be one and the same in all: where the cause is just the same, there the effect must needs be the same: Originall sin then by nature is no more, nor worse in one then in another; it differs not so much as *Magis & Minus*, more, or lesse. In some, what by reason of the temper of the body, education, occasion, tentations, influence of Gods providence, and chiefly by reason of the liberty of mans will, (man having his will at some command to sinne,) I say by reason of that and other things, *lust*, drawne forth more in one, then in another and more to one sinne then another; and that breaks out in the life of one, which doth not in another: but as the plot of all diseases lies in the humours of the body, so for certaine of all sins in the lust of the soule: there is in all a kind of pronenesse, a very aptitude to the very worst of sinnes. I know that the power of man is finite, and no way able to run upon divers horrible impieties in all extremities at once, chiefly sith many sins in the *act* doe crosse one another (though all concur in the Root, as in a common Center:) but yet now one, then another; there is no sin under heaven, but man is subject unto it,

Dz

by

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Quest.

d Adrian

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our cano

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tamine for a

got. Sparr.

in Adicatio.

Jul. in Ca

scrib. Tert.

apoc. 13.

The like

did Alex

ander for

his boy E.

phesion.

Iust. hist.

1. 12.

e Alii mor

basi vel

ex consue

tudine

quemad

modum pi

orum e

vulsiones,

Sanguinum

elus p are

tea vero

Carbonum

&amp; ceteris

ad hoc au

tem libris

notorum concubi

os cum maribus

aliis enim quidem natura

aliis vero

ex consuetudine contingunt ut si qui affecti fuerint a pueris. Arist. Eth.

which

by turnes chiefly; should the LORD give Satan leave to blow the fire, and to bait our lust, man would pretently shew himselfe in his colours, and *in* many ovelish sins.

*How mans nature may be said to be inclinable to unnaturall sins?*

That which is commonly said is true, that there is no sin so bad, so base, so unnaturall, but mans nature is if not inclinable to it, yet *capable* of it; If the sinne be but so so, an ordinary crime, that then our nature is inclinable to it: but if most (*d* unnaturall and most abhorrent from the principles of nature, yet we are *capable* of it in some degrees: Lust is of it selfe past shame and past sense; I may add, that though at first, sinne against nature fit not with us, taste not of our nature by reason of that law that is in us; yet after a little space, when lust hath overcome the law of nature, a man is as (*e*) *sicke* after sins against nature, as he is after common sins and worse; for the greater and fouler a sinne is, the more headlong is our lust after it, we being by Originall sin most eager after those transgressions which are worst; an ordinary stomacke is most (of it selfe) earnest after usuall dyet that is wholsome; but we see (*a custome*) brings children to eat coales, and an (*humor*) in the stomacke, makes young women eat leather to choose; and what more usuall then for breeding women to lust after such things

notorum concubitos cum maribus aliis enim quidem natura aliis vero ex consuetudine contingunt ut si qui affecti fuerint a pueris. Arist. Eth.

which would make the stomach of another to rise: so I may say, that as long as our lust is kept in, and held downe, it is for ordinary faults. While the law of nature can rule it against the force and cunning of Originall sin, such naturall passions seeme to finde some Antipathy in us; but when by custome, occasion, or tentation, *lust* shewes it selfe and the law of nature can do little, why the man is not onely capable of unnaturall sins but inclinable to them, and more impudent and impotent that way then after other sinnes. As we see *Annon* is sick after his own Sister, (an unnaturall crime,) and hungers more after her then ordinary? and *Cain* had rather kill his owne brother then any maye in the world had there bin any. Many are more mad after (f) He lusts, who care not for shee lusts: as in *Sodom*, we see *Lots* daughters were not worth the looking after, they must know the men; they went after strange flesh, saith (g) *Inde*, (h) strange in their Sex and kind, so *Paul* saith *Rom. 1. 25.* that women (more shamefast and modest by nature then men) did not care for the naturall use which they had lawfully, but (i) changed it into that which is against nature, thus we see delights against nature are (when Originall lust is let out) more looked after then naturall; our corrupt affections are not onely more capable of, but more inclinable (at the last) unto unnaturall sins, which they did stare at (at the first): as long as the law of nature doth fight it out against Originall sin and can

f Gen. 19. 8  
9

g Ver. 7.  
h Non solum iure, sed natura. Iun.

i Quod est contra naturam, est contra naturalem sum, et bene illud spectat in loco.



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k 1 Cor. 6.  
1.

Rom. 1. 29.  
I Non di-  
cit quoni-  
am amave-  
runt aut de-  
siderant sed  
(exarse-  
runt) Cbry.  
in loc.  
in Suet. in  
Neron. c. 25

carry it, we love not to heare these finnes  
(k)named; but when nature in the Law of it is  
suppressed, and our lust rules all, no sinne in  
such request as some unnaturall sinne or o-  
ther; these passions of filthinesse and disho-  
nour do then (l)burn, as it is in St. Pauls Eng-  
lish: We read much of *Ganimedes*, and the jest  
went of (m) *Nero* and his *Sporus*; that it had  
been well for the world, if *Domitius Nero's* fa-  
ther had had no other wife: In a word, a man  
whose Original sinne is kept in order, doth but  
hunger after sins of ordinary quality: but when  
nature is out of office and lust doth all, men  
will then long after unnaturall lusts: Passions  
worke most strongly the wrong way, and the  
stream is most swift, when it is not in the  
right channell. And in the other passion of  
blood, how men doe put off all naturall af-  
fection we see it? for men are more cruell  
(when they take) to their owne children, their  
owne Parents, then to any Enemies, aye the  
fire of a mans unnaturall sins is not satisfied,  
but with a mans owne blood; and many  
think to lay this devill by killing themselves,  
who have not a thought of murthering any  
body else. Oh that men could once come  
within sight of the depth of their owne lust!  
Man would then learn not to be so bold with  
occasions of sinne against nature: What if at  
first nature doth even spit at them? yet if  
once they fire and take, they worke strongly,  
and come with a greater swing of delights  
then naturall sinnes doe; and therefore I  
would

would we could learne as to be humbled for our Originall sin; so to thank God for keeping us and ours, that those unnaturall courses have not been, and broken forth in our persons or houses to our shame and scandall, as have been done in houses and families of better then our selves: And to pray that God would keep us, as from all other, so from taking after unnaturall passions. What if we have grace? yet sith these finnes are not the sinne against the holy Ghost, tis possible for good people to be infected with them: As long as we have Original sin, we want but occasion, and a Tentation, and Gods permission, and then we fall; because Originall sinne is the same it was, and was at first the same it is now. There be perhaps new actuall finnes, because never drawne out into Practise before, but no new Originall sinne; (n) Originall sin is but one, and is the selfe same in kinde and degree, in all persons and at all times: it may and doth in some beare new fruits; but it never had nor hath, nor shall have new roots: it ever had in it the roots of all finnes, and it can never have but the roots of all. We must ever stand bound to the goodnesse of our God, who hath so kept us hitherto that we have not broken forth into more and into worse finnes then we have. There is no abomination so prodigious, but our Originall sinne would quickly water at it; it is his meere favour alone, who hath kept us and our families from occasions of

n Bonap. l. 1.  
D. 22. c. 1.  
q. 1. c. 2.

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such finnes, or *such* occasions from us, Blesse God then, that *Cain* hath not killed *Abel* in our houses: that *Annon* hath not defloured our *Tamar*; that our *Absalom*, hath not been the death of his brother *Annon*; aye, that our Sonne *Absalom*, hath not sought our lives also; that *Reuben* hath not gone up to his fathers Couch. What are we? what is our fathers house that we have been preserved in our houses from such scandalous finnes? are we better? are we so good as *those* fathers were? Should God sit still, and the law of nature stand still and look on, and let our Originall sinne our *lust* with in shew it selfe; the next would be sinne upon sinne, against Scripture, against nature; no Bonds, no Bounds, would hold us in, we would grow worie and worse still; with greatest violence we should *long* after the greatest finnes, and the end would be a reprobate sense, from the which good Lord deliver us.

The Summe is, that the cause why we feele not such pronenesse to the sin against nature, is, not because Originall lust is as prone in it selfe (if not more prone) to those sins as to others, but because there is by God for necessary causes a law of nature *super-added* to Originall sin in all mankind, holding us off from such unnaturall passions, which law of nature doth *suffer* when such sins are committed, and therefore the *o* Apostle fitly calls them *Passions*; as water *suffers* when it is made hot, and therefore as long as the law of nature

*o* Aquin. in  
2o. 1. 2o. 1. 2o. 1. 2o. 1.  
8. Dicuntur  
passiones,

is not suppressed, a man is not *patient* about such lusts, But when our lust hath gotten the better of natures law, then to what sins are such men more eager, then to those? Therefore such lusts are by the Apostle stiled, the lusts of their (p) *owne hearts*. We said with St. *Paul* thit God doth deliver men into a reprobate sense, and then they fall into such lusts. Here a doubt may arise, whether such sins are done only by those who are Reprobates, sith one would think, that this Reprobate sense were onely in Reprobates, and therefore so named.

This is I confesse out of my way, yet because I would not stumble any mans conscience, I am bold to speak a word to the point, and the thing I affirme is, that *unnatural* finnes are done sometimes by such as are no Reprobates: & I think there are many Reprobates, who never in all their lives committed and acted these sins. It is a fearfull estate to be cast by God into a reprobate sense; and the danger is so much, that he is not himself, who dares to venture on such rocks because *some* onely escape. There is no sin (except the sin against the holy Ghost) but an elect person may commit, all sins else may stand with the grace of Election; but this reprobate sense, is not *that* sin against the holy Ghost what ever it be: What ever a man may repent of, may stand with out estate of election. Now to say that this is a condition which admits not of repentance is hard, neither can it be proved, and

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*Secundum quod proprie passio dicitur, ex eo quod aliud trahitur extra ordinem suae naturae, puta cum aqua calefit, aut cum homo infirmatur.*  
pRom. 1. 24.  
*Quest.*  
*Ans.*

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9 Heb. 10.  
16

v Sclat. in  
Rom. 1. 18.  
Aquin. in  
Rom. Lect. 8  
s Dicitur  
Reprobas  
sensus, quo  
aliqui repro-  
bandum ju-  
diciū ha-  
bet de agen-  
dis, secun-  
dum illud,  
2 Tim. 3.  
Homines  
mente cor-  
rupti, repro-  
bi circa fi-  
dem, Caje-  
tan in Loc.  
22 Cor. 13.  
5.

and 1 Cor. 6. Instance is given in one of the worst of all unnaturall sins, and yet the Apostle saith; Such were some of you, & they were Elect, repented, and are now in heaven: God forbid then, that we should bee so sharpe to the consciences of men, as to thinke that all those Rom. 1. & al others like to those who are in Gods Iustice *for a time*: given up to a reprobate minde, are past all hope of reconciliati- on and salvation. There is a (q) sacrifice for those sins, some have gotten out of that estate, and others may. It is then called a Reprobate minde; not because it is the minde of none but Reprobates; but because such have in regard of their (r) present condition, a minde (as one saith) rejected, disallowed, abhorred of God; if not a mind past all hope of cure and recovery; or if you will a minde (s) as another speaks) worthy of reprobation, making choice of matters reprobated: We have a phrase in St. (t) Paul, that Christ is in you, except you be reprobates; not that all in whom Christ (as yet) is not, are simply Reprobates; but that such are in such an estate, that except they get Christ into them, it is all one with them, as with Reprobates; they are (as it were) for the present in a state of reprobation for any goodnesse that is in them; but that they are simply Reprobates it proves not, and as Beza notes, the scope and dispute of the Apostle will not beare this sense; sith hence he proves that no man can be justified by the law of nature, because it is in all men

to breake the law of nature, and that the Apostle proves by this, that all men, except God stay them, all runne on to a reprobate minde. By a reprobite minde then he would have meant, a minde going against the *dictates* of conscience, and the *principles* of Nature, out of which estate it pleaserh God to call *some* to grace: God doth call in some that are cast farre behind-hand by their sins; and therefore we must not say that there is such a *point* of sinning, that no man doth ever come backe from it againe; for no man goes so far, but he might have done worse and gone farther; and therefore *when* and *where* can one fix the measure to rest, that a man going so farre can never come to good again? There is a fulnesse I know of sinning which some *must* come unto, ere the judgment can come on them; but that all who fill up sinne or sins to an height are Reprobates, or that none are Reprobates, but such as make up the *extremity* of sinning, I deny: for the conscience must have somewhere to rest, and to pitch such a degree of sinning, that he that comes not to that degree may repent and returne: but that he that comes to *that degree* of sinning may not returne, would trouble the wit of the acutest Disputer in all the world.

Neither doth indeed the Greek properly carry the sense of one *cast away*, but of one reprov-  
ed; not as contrary to the word Elect, but as  
contrary to the word reprov'd, so Paul useth it  
1 Cor. 9. 27. *lest I my selfe be a reprobate, that is,*  
*r:proved;*

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*u* Vid. *Rit-*  
*ten in Salu.*  
page 10

*w* Artic. 36  
contra. Lu-  
ther.

*x* Qu. 12. in  
Ex 4. Caj.  
Sentac. 8.  
q. 1

*y* Tap. *Art.*  
*de lib. arb.*  
*Medin. l. 3.*  
*de reſſain*  
*deum fide.*  
*Driel. de*  
*Captiv. c. 3.*  
*id. Valent.*  
*Ro. 2. dls. 8.*  
*q. 3. punct. 4*

*reproved*; for *Paul* knew full well (by confession of all Papiſts,) that he neither was nor could be a Reprobate, and the learned (*u*) *Borgius* expounds *ῥῆς ἀπομύου* (the Reprobate minde) to be a minde, that no man hath cause to glory in, but rather to be much ashamed of, which is indeed the right and full sense of the Greek word. (*w*) *Koffensis* therefore is in an uncomfortable error; who writes, that when a man is hardened as *Pharaoh* was, or given up to a Reprobate sense, as those of whom Saint *Paul* speaks were; that God doth cast them off for ever not rendering to them the offer of his grace again; That God doth forsake *some* such is true; but that he doth forsake *all* such (which is his assertion) is false, and sundry learned amongst the Papiſts have a dream; that when a man comes to such a number, and such a measure of sinnes, then God is bound in Justice, not onely not to give him (though that were too much) but to deny him favour and grace ever after, and so (saith (*x*) *Abulensis*) it is all one as though such a man were already actually in hell. This unsound and unsafe opinion is also confessed to be held by great Divines amongst them, (*y*) To cast all in to a b. iefe; I say that God is not bound to give place of repentance and to despise and break us of his covenant. 2. He may in Justice absolutely deny it them, and many times doth, as to *Cain*, Gen. 4. 11. to *Eſau*. Heb. 12. 17. to *Chorah* and his complices, Num. 16. to *Ananias* and *Zaphira*,  
Acts

Act. 5. 5. and infinite others, aye saith (2) *Aquinas* God (if he will) may doe it, for no sin, but for to punish Originall sinne only. 3. God doth sometimes give place and time, and the grace of repentance to most endure sinners, and to such as for the iust guerdon of some former sins have been given up to a reprobate minde; and albeit such be farre spent, yet they are not past cure, the disease doth admit of a remedy, the sin is not (1) *e* sin against the holy Ghost, it is pardonable by a kinde of violent worke of the Law and Gospell, by a strong and compacted force of the spirit of God, such hurts are sometimes cured, and such sinnes are sometimes healed; and therefore to avoid this blow of Satans Tentation *that we are in a reprobate mind and therefore past all remedy*] Let us say, (a) yet there is hope in *Israel* concerning this sin; repent we and returne, and God will shew us mercy. For though God may leave such a man utterly in his sins, yet that he must and will give men up for ever, when there sins are come to such or such a passe, is a Doctrine fit for none to teach but *Papists*, whose religion was and is, as (b) *Luther* once noted, a Slaughter-house of the consciences of men.

Q. 1. *What be the remedies against tention?*

They are either Generall, or else Particular for some certain cases, as for the Generall, there are Rules to be observed; some before, some in, others after the tentation.



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## CHAP. V

Containing Generall Rules and Remedies before  
the Tentation, to prevent it.

**A**LL I cannot set downe, neither would  
I, if I could; the chief are:

1. Beware of spirituall pride, the disease of  
such as have something to be proud of: for  
when men grow into a big conceit of them-  
selves, then there needs a tentation to pricke  
the bladder. Swelling in the body is a dan-  
gerous Symptome; tis no lesse ominous to the  
soule: for if once we come to please our  
selves with our well doing, the heart present-  
ly swells up into a puffe of Spirituall pride,  
which is the greatest Enemy to the free grace  
of God that is; This spirituall fall. See in the  
stories of the Saints in the blessed Bible, and  
we shall finde that their pride of spirit hath e-  
ver likely had a fall; it was for the pride of wit  
that those *Rom. 1.* were given over to (c) *passi-*  
*ons of dishonour*; walke humbly with thy God  
and fear nothing. What was once in (d) *Adam*,  
is rise in us still; (*ye shall be as gods*) was his  
disease, and it is ours ever after,

2. The next thing we must see to, is *Security*,  
and here the Precept is, (c) *Watch* When men  
think there is least danger, then the danger  
is greatest; Sin and Satan are ever watching  
their opportunities, which is, when we watch  
not

cV. 21. 22,

dMat. 14.

38

eGen. 3. 5

not: and is it not fit that sin and Satan should be let loose upon us, to fright us out of our security? and chiefly with such lusts as fire the conscience. A man in a swoone, must wee know be rubbed and chafed; and some staring lusts which will trouble the spirits of a man and chafe his very soule, are a fit of burning fever to cure this spirituall Lethargie. Security will rust us, undoe us, and eat out all that good is out of us, and if the word will not doe it, nor a crosse will not work it; then comes a sharp temptation to see what that will doe; and if any thing will *first* awake, and *then* humble the drowsie and sleepy heart of a man, it is some *vexing* sin or other.

3. We must not abuse any mercy what ever it be, for that brings in a temptation; he that will not use lawfull things lawfully, it is just with God that he *should*, and ten to one he *shall* fall into the unlawfull act of the thing abused. Be it Wife, or Name, or Goods, or any mercy, if we abuse it, and doe not use it aright: the next is to be set upon with some act of sin in the matter *it selfe*. What ever we enjoy, if we enjoy it not holily and thankfully, we are like to be sore tempted about it, in one sinfull veine or other.

4. Looke not disdainfully on any sin in another; be the sin *what* it will, be the sinner *who* he will, our nature stands not free from the same, we are subject to that very malady and to punish us for looking upon the fals and fautes of others with scornes; first or last

we

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Gal. 6. 1

we are like to be tempted to and with the same offence, that we may learne to know our selves and to be more (f)mercifull to others, against another time. A common thing it is for a man out of passion, (not compassion,) to let it flye at anothers sins to day, and to fall, or be ready to fall into the selfe same sin to morrow. We sometimes finde that we are sollicit to a sin, that we never yet from our youth felt any motion to till now; to let us see, that we beare about us not only the roots of those sins which our complexion or condition hath enclined us unto, but also of those finnes we never thought of, nor dreamed of, that so we may learne to consider others in their corruptions with *meeknesse* to day, sith it may be our case to take their turne to morrow.

5. Keepe off from us and our selves off from all occasions of any sinne, to rush into harmes way, is to tempt our selves, and to tempt Satan to tempt us. He that will dare to run into the mouth of any sin, he doth conceit that he is free from that sinne, and the next news he heares is to hear of that very sin, that we may know by experience what a creature man is; and doth not hee who ventures on occasions of sin, take himselfe free from the danger of that sin? whereas the very deed is, that the man who doth dare to venture on the *occasions* of sinne, shewes that their was in the heart an implicite liking of that sinne, though he neither thinke it

not

nor feele it, but rather dreame the contrary; for when the occasion is once a foot, then presently comes in mighty provocations to that sin, and then the hidden corruption opens and manifests it selfe: it is our wisdom as we would shun sin, to avoid all occasions of all sins whatsoever: For if we will not keepe our selves from the occasion, God ordinarily will not keepe us from the sin; and if God doe not keepe us we cannot be kept, we *cannot*, we *will* not choose but fall.

6. Keepe all our armour about us, and put sin and Satan out of hope: the divell is wiser, than *usually* to tempt where he hath no hope to speed. (g) *Judah* went about an honest business: yet because he tooke not his armour with him in the morning, he fell ere night: we must carry our Antidotes about us, because we walke in places that are infectious: and chiefly we must see to our matters in sins we are given unto; if to pride, then goe not where *fashions* are, without a commission & weapon? if we be apt to quarrel, goe without a *sword*, and when we have not our weapon about us, we shall not be so tempted to brawle; if to the lust of uncleannesse, come not neere the doors of *her* house, and that will keepe our hearts free, having our hearts still an end, full of a serious meditation of the presence of God almighty. Sith then our nature is so apt to be tempted by our lust, and we are so soon afoot after every sinne, that like children we had rather be in the dirt than in the cleane:

g Gen. 38.

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Chap. 6

have we not cause to look after these directions, and such as these are, that we may not be led into temptation; that our *lust* may not draw us aside from God, and entice us unto evil?

## CHAP. VI.

*Containing Rules for our Remedy in the Tentation.*

**T**O him that would know what he is best to do, when the temptation is come or coming, we prescribe him to follow this order:

1. To make a right use of it.
2. To get by good means out of it.

### SECT. I.

*Containing the Uses we are to turne the Tentation unto.*

For the use to be made of the Tentation, do thus. Know that the temptation is suffered to come upon us by God for our humbling, whether it be to commit a sin, or, to despaire for some sin committed; When it is to some fault, as in this case most times it is, which is against our mindes and to the trouble of our soules: God he knows that if any thing under heaven will humble us, this will doe it, what

what else will so gaul and cut the heart of a Christian man? what else will so set us a praying, a whining, a watching, a fasting? this he sees will even vile a man in his owne eyes, and make him base to himselfe: this will season and fit us for Gods building; and the use we are to make of it, is; to see our selves what we are, and to look up to Christ Jesus: God sees, and we must see, that we cannot well come to Heaven without such a *purge*, and therefore we must joyne with God, make his end, our end: he doth it to breake us and humble us, and we must humble our selves: humble we our selves saith St. *[h]* James, and God will exalt us; it is to humble us and doe us good; when? *In the latter end* saith the *[i]* Text: this is not done in a day; and therefore we must waite Gods time: It is a plaister and it must lye on sometime, if God meane us any good, the tentation shall not over straight, but hover and hang about us some long time, some good space. God doth drive out one naile with another. Pride with a tentation of Lust, but this is not done in an houre; if it be somewhat long a doing, yet it is worth our while, God will have us stay, that he may withall pay us for our staying. Let us stay and waite upon God from whom cometh our humiliation: the *cause* of a tentation is pride, the *use* of the tentation is to take away our pride: There is great dispute which is, and which is the way to find our our master-sin, but when all is done, pride is

5 Lam. 4. 10

1 Deut. 8. 16

Pride is  
the master  
sin in all.

Part. I  
Chap. 6.

h 1 Tim. 3.  
6 August.  
in Ps. 58.  
Caput Om-  
nium pecc-  
atorum su-  
perbia. Aue-  
straff. 15. in  
Ioan. E-  
vang.

1 De Civit.  
Dei, l. 5. c.  
12  
Lib. 4. in  
Iulian. cog.

the master-sin in all. We all hold of *Adam* in *Capite*, pride was the first & great sin in *Adam*, and so it is in all his seed; *We* had our lust from him; *He* his from the Angels; a sin of sin in the Angels was pride; it gave them their *k* fall; so it was in *Adam*, it gave him his fall, and so it is in us. There is we say in trees a *master-root*, and that root in Originall sinne is no other than pride; indeed there is in most some other particular stream and vein, which carries, one, one way, another, another; arising from Complexion, Education, Condition, and other causes and occasions, which often varies, as the temper of our bodies, and the order of our estate doth change; and this year it is one sin, seven years hence, (as every seven yeare there is a sensible change in the humour of the body) it is another; when poor, it is one; when rich, it is another sin; but that sin of all sins which goes thorough all the race of mankind is pride, the universal and general Captain-sin in all the world. Unbelief may have that name, and be wel called our master-sin in respect of our justification, *instrumentally* taken because it hinders our union with Christ: but the chief sin, which is our greatest *moral* vice, and carries the greatest stain and power with it in respect of Sanctification, is this same of Pride, and spiritual pride is the pride of all prides, all other sins do a kinde of homage to pride; as to their King and Lord. *I Austine* hath it, that the *Romanes* did forbear many vices that carried *shame* with them, and did many

many commendable acts, and all to serve their sinne of vaine-glory: and (*m*) *Scipio* by name, and others, did abstaine from that which their nature would have been right willing to have enjoyed, and all to keep their name, and maintaine their credit, and outward reputation amongst men: so that all other sins doe as were vaile to this, and therefore God may be said to resist all other sins, but this sin he resists (*o*) *a fare off*: he cannot abide the sight of it; and so we say that God doth use to give us up for some time, in some measure, to some base tentations; he lets out some vile corruption, and why? but all to take down this sin of pride. *It is* (say we) *all little enough to humble us*: affliction without the true sight & sound feeling of some of our corruptions, will not doe it: a man is then humble, when he is humble before his Originall sinne, and amongst all the bitter fruits of that cursed lust, pride is cheif, and doth play the *Rex* amongst the rest: other sinnes that we (speaking from feeling) doe call our master-sin or sins, our predominant lusts are but made use of by God to humble us, and to eat out this dangerous sinne of pride: and therefore it clears it selfe, methinks to say, that this sin of pride is in every man the cheifett sin, with other beloved sins are let to have their swing in men, and all to master this Master-sin of sinnes, our *pride*.<sup>12</sup> The use then that we are to put our tentations unto when they come, is: To

Part. 1.  
Chap. 6.  
mVal.  
Max l. 4. c.  
16. Liv.  
l. 16.  
Alexand.  
Plut. in A.  
lex.

Pl. 132, 6



Part 1.  
Chap. 6.

1 Cor. 10.  
13.

Phil. 2. 3.  
Vere ex-  
istimemus  
aliquid oc-  
cultum esse  
posse in  
alio quo no-  
bis superi-  
or sit.  
Aug. 83.  
qua. q. 71.

The Will  
not ever  
taken for  
the Deed  
in sin, and  
why?  
a Mala vo-  
luntate  
vel sola

humble our hearts, to abase us, to pluck away the feathers of our pride.

2. The next Use we are to make of our tentation, is; that we see a *mercy* in it whatsoever it be; if we feele nothing but what is (*p*)common to man, and others have had and have the like, we must learne to beare it with a kind of *impatient* patience; why should not we beare what others beare? what are we? is our nature better then others? here must be a kinde of content, else it is like it will be worse yet; else as yet, we are neither truly nor sufficiently humble: it must teach us to think (*q*)better of others then our selves: and we must learne to render thanks to God, considering what our deserts are, and what our nature is; that we are no worse, that we are broken out no more.

3. The last use is, that we must consider a providence in it, in that we are kept from sinning, by being tempted to and for sinne. God doth suffers us to fall into the thoughts and affections, that so we might not fall into the outward deed and action of sin: better have a motion in the will, then the will and the deed too; the will is taken for the deed in good things: but not so in sinne; for that God accepting and rewarding our good deeds, comes out of his grace and favour; it is a matter of mercy, and drawes out of the merits of Christ, and therefore God may, and doth many times take the hearty will and desire for the deed: but in (*a*) sinne

it is not so, for there the punishment is according to the desert, and merit of the sinne; it is more or lesse, as the desert of the sinne is more or lesse: now there is more guilt in the act and will too, than is in the will alone: evill workes really deserve punishment, and the punishment is never more then the guilt that is in the sin; and the will is not so bad as the deed. There be more degrees of malice and evilnesse in the act, then in the purpose alone; and therefore of the two, it is better to have it in the *affection* within onely, then in the *act* without too: chiefly when the thoughts be such as we cannot abide, doe not allow but abhor: We fall soonest into the outward act of that sinne, which thrusts in upon us on a sudden, wherof we felt not the drawing tentation first within: had *David* bin haunted with pestilent and violent suggestions and motions to Adultery and Murther, he had then felt those corruptions to have beene strong in his flesh; his care then would have been, to have been earnest with God by prayer, to be pardoned, healed and preserved; and so he had found such strength, that he would not, nor should not have done those faults: What if we finde that we doe loath such lusts when they begin to fire? yet we must not stay there, as though it were impossible that we should ever fall into the sins themselves: *David* would have taken it in as much scorne as another, had one spoken before to him as touching Adultery and Murther;

Part. 1.  
Chap. 6.  
quidbermi  
ser efficit  
tur, sed mi  
serior poter  
flare qua  
desiderium  
male vo  
luntatis im  
pletur Aug  
de Temp.  
13 4. 3.  
Scor. quod  
q. 18.

Part 1.  
Chap. 6.

*Tentari  
in tenta-  
tione non  
inferri non  
est malum,  
imo etiam  
bonum est  
hoc enim est  
probari.*

*Aug. l. 2. de  
bona persev.  
c. 6. Nonno-  
bis expedit  
esse sine ten-  
tationibus,  
nec roge-  
mus Deum  
ut non ten-  
temur, sed  
ut non con-  
ducamur in  
tentatio-  
nem. Aug.  
in Psal. 73.*

ther: our disliking the inward motion, is not thorow enough, except it bring us on our knees to beg of God, that it proceed no further; and so we see (by accident) it is a (r)mercy to be held under some such profitable tentations, and we must make this mercy of it, that the tentation drive us to God, to keepe us from finishing the sin it selfe: our tentation must be a meanes of our *prevention* we must take it as a warning peece to arme us against falling into the foul fault it selfe.

Because I said, the will in good things is taken for the Deed; I think fit to adde, that God is so over-kinde to his people, that

1. If a man have a thorow purpose to doe good, but cannot, by reason of some morall or naturall impediment, the Will goes for the Deed.

2. If a man have a purpose to stand it out against a sin, but cannot, by reason of infirmity; in this case also the will is as the Deed, albeit he fin the sin.

## SECT. II.

*Containing the means how to get out of the  
Tentation, viz. What we must not doe.*

THE second main branch, is, how we should get the tentation off, and draw our selves out of the snare, and here we are

to show 1. What we must not doe, and then  
2. What we must doe.

Part 1.  
Chap. 6.

1. We must not *dispute* with sin nor Satan; Satan when they came to arguing, was too hard for our first Parents in their innocency when they had will, and their reason, at command, and now that we are as we are, we loose all, if once we begin to enter into disputation with such an old Sophister and crafty fox as Satan is; and our owne lust is the greatest, both deceiver and dissembler in the world: He (as one saith) shoots with Satan in his owne Bow, who thinks by disputing and reasoning to put off Satan, our reason is corrupt, and on his side, and it will betray us into his hands.

Greenham

2. We must not *fly* away from Satan, a runaway never makes a good conclusion of his temptation: from ( ) *Idolatry* & from *Adultery* and *Fornication* we must fly; such sins are best conquered by flying, and we are to hold our selves from all occasions of all sins whatsoever, *when* and *where* we may doe it without offending of God; but from the Divell it is neither possible nor lawfull to fly from him; not *possible*, because the Devills are exceeding many, and they are spirits, and there can be no ( ) flying from them; nor *lawfull*, because we are bid to resist him, and therefore forbid to fly from him, and then again; because it is a kind of Service done to Satan, a yeilding to him some kinde of worship, sith that it is to feare him; and we are commanded to feare

GOD,

11 Cor 6.  
8, 10, 14.  
1 Tim 6.11.  
Fly these things.  
2 Tim. 2.  
22. Fly also youthfull lusts.  
*Libidinem fugiendo superare.*  
*Fide Aug. de honestate mulier.*  
1 Eph. 6.  
13. Jam. 4.  
7. 1 Pet. 5.  
9.

Part 1.  
Chap. 6.  
When Satan  
seeth his threat-  
nings to be  
feared,  
when he ter-  
rifies more  
such as are  
terrified al-  
ready Lu-  
ther on.  
Gal.

uEph. 6.  
14

G O D, and not the Devill. A feare there is granted, so as to send us to God, and to the use of Gods meanes: but such a feare as to make us run (a fainting feare) is unlawfull and dangerous; and after a sort a serving of Satan, the deadly enemy of the Lord Je-  
*hovah.*

Make the case thus, a man is on just occasion alone, by himselfe, yea in the darke too, and hath reason so to be: now sinne and Satan let flye at him with their fiery bloody darts: Here we must not run, not avoid the place; it is a kinde of serving Satan, and a yeelding to the Divell. God is angry with it, and it is often the way to great danger; what if by this shifting the roome, we finde ease for the present, yet it is but his skill, like lightning before the death; it leads us securely into the hands of the same, or some other temptation. Even<sup>(u)</sup>stand it out, hold *there*, as long as we have a calling to be there; what if we quake? better quake, than serve Satan, better tremble every veine then sinne; better dye in the place, than flye from the place, because it is a flyng from Satan, and he that in this sense flies from Satan for feare, seems to distrust Gods providence over him, for that particular.

Thus farre for what we must not doe; now next is, What we must doe: and here we have many things; the heads are these:

SECT. III.

Part 1.  
Chap. 6.

Of (Beleeving) the first thing we must doe, to get out of the Temptation.

THE first thing is beleeving; get faith (faith (w) Paul) and then we shall quench all the fiery darts of the Divell. Our faith will do wonders, if we apply the victory that Christ hath made over Satan (x) for us: What if we be Cowards, yet Christ did not play the Coward; His victory *Mat. 4.* was ours, and for us: He stood in our place, plaid our prize, beat Satan to our hands: His glorious triumph over Satan, is a kinde of satisfaction for all our yeelding so much, yet, too too much to the Divell: what if Satan beat me, may a Christian say, yet I passe not; sith my Christ in my stead, for my peace hath beaten Satan all to peeces: in him my head, I have long since beaten Satan hand to hand, he is then to me in him (my Captaine) a very vanquished enemy. Thus faith makes his victory as touching the price of it ours, as though we our selves had in our owne proper persons, conquered Satan, and beat the Divell. The next thing that we must doe by our faith, is, to take Christ Jesus, and set him against the Tempter: Why? Because there is scarce any temptation wherein Satan is not: the Divell shall put (y) some of you in prison; (z) Get thee behind me Satan: we see Christ gives a glance

Eph. 6. 17.

In Christo  
tu scutaberis -- Si  
in i<sup>ho</sup> nos  
tentati,  
sumus,  
in illo nos  
Diabolum  
superamus,  
Aug. in  
Psa. 60.  
Christus  
Diabolum  
vicit & pro  
te vicit, &  
tibi vicit,  
& in te vi-  
cit. Aug.  
in Psa. 49.

Rev. 2. 10.  
Mat. 16.  
23

Part 1.  
Chap .6.

at Ioh. 5.4

b Exod. 33.

2  
Vers. 3.

Vers. 4.

c Deus irar  
tum dicere  
videtur (in  
ex popu-  
lus (mens)  
alioquin  
dixisset Tu  
ex popu-  
lus (mens)  
Aug. quæst  
149. super  
Exod.  
Tom. 4.

glance at the Divell, but not leaving out *Pe-  
ter*, *Peter* is the Principall still; therefore  
Christ saith, Thou savourest *the things* that be  
of men; He saith not, *The thing which be of the  
Divell*. The Divell is usually in it; and we are  
by faith to set Christ against Satan: we are  
not of our selves so weake in the hands of  
Satan, as Satan is in the hands of Christ;  
turne him then over to Christ, and let Christ  
alone with him; faith will be satisfied with  
none else, nothing but Christ; and *faith* is  
said to be our (a) *victory*, which neither *hope*  
nor *charity* are said to be; because it doth  
make Christ *ours*, who is our *victory* over sin  
and Satan both. Faith is not content with  
the presence and assistance of an Angell nei-  
ther, except the Lord Jesus be there himselfe:  
for God *b* did promise to send an Angell with  
his people, and to drive the Canaanites,  
and the rest of that Crue, but he himselfe  
would not goe: the people of GOD were  
no way content with an Angell, they tooke  
no comfort in this; this was faith the (c) Text,  
*evilltydings*, they mourned and put on blacks  
like a loving wife; she must have her hus-  
band; what do you tell her of sending a tru-  
sty servant along with her, nothing will con-  
tent her but her husband. So when our faith  
is set on worke, it make us but sicke to tell  
us of an Angell, except we may have Christ  
Jesus also, him or none: and therefore we  
are not safe except we doe and can by faith  
lay fast hold on Christ Jesus, and set up him  
and

Part 1.  
Chap. 6.

and his power against the Gates of Hell and powers of darknellie. (Say) an Angell bring strength with him, yet an Angell brings no *merits*, nor that *authority* with him. Faith must have one to side it with us against Satan, who hath *absolute command* over Satan, and *merits* to make amends and payment to God for all our sins, (that way) now these concur in none but Christ, and so we finde that no substitute, no not an Angel will serve, but Christ must be ours by faith, and by a living faith we must take him, and make him our Buckler and sword against the Divell and his Angels: if Christ doe but say the word, the Divell himselve is *laid*, his tentations dye. To him then who is our (*d*) refuge and our strength, let us fly; no creature is to be our refuge, because none can be our strength, but if we rest on them, say, on the Angels themselves, they will prove our weaknesse; but Christ Jesus *the Lord our righteousness*, he will be sure to be our strength. (Say) I of my selfe am as weake as water, but in (*e*) Christ, (made mine by faith,) I am strong, can doe all things, can, and shall, and will beat downe Satan himselve (*f*) like lightening from heaven, and (*g*) tread down the divel under my feet: but when? Short ly. Through whom? *through the God of Peace*: so saith St. *Paul*. Let the Divell and his Angels be unto us as a Kite; yet as long as we may succour our selues vnder the (*h*) wings of the Lord Jesus Christ, we are safe, we are sure. The *last* remedy that we have by faith, is, to learne

us

*dp* sal. 46.  
*1. Vid. Aug.*  
*in Lec*

*e* Phil. 4. 13

*f* Luk. 10.  
18

*g* Ro. 16.  
20.

*h* Mat. 23.  
27 *Aug* in  
P/4. 61.



Part I.  
Chap. 6.

Iam. 4. 7.

Rom. 8: 37

*superior*

*superior*

superior.

2Chr. 20.  
20

John 4. 4.

us to relye on that promise, that if we fight we shall conquer. The promise is, that if wee resist Satan stedfast in the faith, he will [*i*] fly. Belleeve then that we shall overcome; and we shall overcome: we are more then Conquerers, as the [*k*] Greek is: We do over-overcome; other fighters fight first, and then conquer; but we through faith in Christ are said to overcome before we fight, and so we are *more* then Conquerers; This is to be *more* then a Conquerer, to be sure of the victory before one fight: Belleeve and [*i*] prosper; doe, but by faith say it shall be so, and it shall be so. A man shall not presently conquer a man he is to fight with, though he doth beleeve that he shall conquer him, because there is no promise made by GOD that he shall; there is no covenant past betwixt God and us to that end. But now GOD hath said the word, we have him fast in a Bond; that if we fight against Satan, wee shall conquer Satan, resist him and he shall flye; war against sin, and sin shall dye; I speake not of presumption, but of faith, when a man hath grounds for it, useth GODs means in Gods fight. Have we not a command to pray *Lead us not into Temptation*? if a command then, it is attended with a promise; that he that prayes (*not to be lead*) shall not be lead into the Temptation, we are bound then to beleeve, that following Gods wayes wee shall not be lead into Temptation: (m) Faith is our victory, and nothing but faith, because it is not hope, but faith which apprehends and applies

applies the promise. We see then that Saint Paul speaks to great purpose, when he calls upon the Ephesians above (n) *all things* to get faith and the use of faith, to quench not *some*, but *all* the fiery darts of Satan: reason can do nothing; (as it is naturall) it is in vaine, and doth no good, the Tentation is a spirituall thing; *reason*, a naturall weapon: now a naturall thing, can have neither stroke nor force against a spiritual, & therefore reason is a false weapon; And (as our reason is (o) carnal) it is a secret friend to Satan, takes part with him against us: good stufte for a man to think to conquer the divell, with a wisdom which the (p) Apostle saith is *divellish*: How divellish? Because it hath the Divell for its *Damne*; We must not then consult with flesh and blood; downe with reason, away with our one wit, let faith doe all, else faith will doe nothing; faith never works so well, as when it workes alone, And is it no more, but beleve the promise, and is Satan gone? No, no more: and must wee have all we beleve? all and more too. (*All*) for it is with us according to our faith, as Christ said to the beleiving (q) woman of *Canaan*; a Beleever shall have what he will. (*More* than we beleve) because we shal have beyond our faith; [r] *above what we are able to aske or thinke*, and that abundantly too. How so? must wee not have a promise and faith for all? I answer and say, we have more then we have faith for, in the particulars a world of matters there be that come to our hand,

Part 1.  
Chap. 6.

2 Eph. 6. 16

The weapons of our warfare are not carnall, but mighty, how?

Through God.

2 Cor.

10. 4.

2 Jam. 3. 15

2 Mat. 25.

28

2 Eph. 3.

20.

Part 1.  
Chap. 6.

4.13.4.57

Sith wee  
have this  
in us, that  
if we did  
know which  
we would  
aske them,  
and do our  
diligence  
to know  
them.

, Phil. 6.16

hand, that we did not know of, nor thinke of in the *particular*; yet nothing but what wee have faith for, one way or other, if not in the *particular*, yet in the *generall*, viz. we beleeve that we shall conquer all the temptations wee see, and all others we neither see nor feelee, such as we doe know and those we doe not know of, wherein a kinde of *implicite* faith is sufficient. And thus we aske nothing, but what we have faith for, one way or other. In the *generall*, we aske in the *generall*, and we have many things whereof we have *no faith* for in the *particulars*. Up then and be doing, worke it out by having and using our faith; Satan fyes at the sight of faith; there is such an Antipathy betwixt Satan and the faith of a Christian, that faith no sooner comes in place, but Satan is gone; Other graces have there use, and place to resist the impullions of the Divell; some one, some another, but faith as Paul shewes, doth quench(*s*)all; I say, (*all*) the fiery darts of the divell, because it doth take in Christ Jesus with all his Merits, Value, Vertue and Power. And thus much for the first meanes to get out of temptations, which is by Beleeving,

## SECT. IIII.

Of (*Resisting*) the second *particular* Means;  
whereby we get out of temptations.

2 Pet. 5.9  
1am. 4.7.

THE second is by *Resisting*.(*s*) Resist saith Peter; how resist? *Stedfastly*, how *stedfastly*? In

In the faith, and what then? why then Satan will flee. The Apostle shewes it us in another phrase; Stand, saith he, and then Satan he falls. It is not here (saith *Chrysostom*) as it fares with wrattlers; for there except we cast downe our adversary we conquer not; here we conquer Satan if he cast not us down, we are then (in acceptation as though we did cast him down: alas Satan is quelled, and as it were cast down and killed already; he is too far in hell ever to come out againe: Satan can look for no crowne, he is in perdition, his aime is to cast us down into the same destruction he himselfe is in; so that if we do resist and but keep our stand, this is our conquest: we must not look for a greater victory then is to be had in this world. That which troubles some with discomfort, is, because no sooner do they begin to resist, but it is rather worse with them then it was before; these consider not that it will be thus; for if we will let sinne and Satan alone, they will let us alone, sleep in sinne, and spare not, we may have such quiet enough; and come by degrees to be *past feeling*: but resist we sin and Satan, and the Devil will play his part, to hold his hold: he is a *strong man*, and will not out except he be forced; now possession by forces, we know is with some stir; struggle sin *will* and *must*; when we labour to cast the old man off (*it will*) because it is now a dying; and all dying things, that die by pieces, as sin doth, reluct and struggle and stirre for life (*it*

Part 1.  
Chap. 6  
Resist the  
Devil and  
he wil flee;  
not onely  
(run) but  
flee.  
Eph. 6.14.

Jude 1.6

Part 1.  
Chap. 6

*must*) because else a godly man would not so well discern the going out of sin: the Candle blazeth most, and stinketh worst when it burnes in the Socket, and so it fares with sin when it is towards its last.

There is a double death of sinne: *one*, in respect of the guilt of sinne, which then is killed when we have our pardon, this is in *Justification*; and when we begin to get our pardon, the Conscience is more out of quiet, greater stirs being there, then when we sate still and did nothing that way: but when the pardon is had once, *then* the conscience is alive, sinne is dead, and our hearts are at quiet; being *justified by faith, we have peace with God*. The other death of sin is in respect of the power of sin, & this is in our *sanctification*, & this we mean chiefly here: when a godly man sets about it to kill up, and dry up this running disease; the plucking out of the weapon, the removing of the guilt of sin is done on a sudden; but the healing of the wound, the mending of the languor is done *gradually*, now a little, and then a little: and when a man is come to abhor his lusts, then he hath given his sinne its deaths wound as touching the power of it, and so on; now some, and then some, sin doth die more and more. Now when a man can once come to resist sin, he is dead to sin both wayes; to the guilt of it, and to the power of it: for had he not the pardon of it, he *would* not resist it: had he not some power against it, he *could* not resist it: Now look how much power

Rom. 5. 1

power we get to resist it, so much power sin loseth. And now because sinne will not give ground, and lose the Field, without fighting and some opposition; hence it is, that when we begin to resist, sin and Satan make (to feel to) the greater head, and we take our case to be the worse, he cannot sleep in a quiet skin here, except we will sit down here by Satans fire, for if we once go about to get off from him, he will not loose us so, but some stirre he will make; but we must live by faith, and know that Satan is going, and sinne is a dying. When the devil went out of the mans body, he tare him and pull'd him miserably; he would not take his far-well, but he should feele it; so when we do by prayer conjure and *charm* him out of our souls, he will make all the hurly burly he can, when he is going out; but be of good heart, our faith doth assure us, that there is never a prayer we make, nor act of resisting that we do use, but gives Satan a knock, and sinne a mortifying blow: when ones hands do ake for cold, yet when we come first to the fire; the fingers ends ake worse which makes children cry when they first come to the fire; the cause is, because the heate doth draw out the cold, to the utmost parts and ends of every finger; like to this it is that our finnes do make us ake worse; when first we bring our selves to the enlightning and healing Ordinances of God, our sins then are drawn out *more*; therefore they vex *more*; we do stirre them more, and therefore

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Rom. 6. 2  
*Delectationes carnales nobis illicita multa suggerunt, quibus non consentimus sed tamen non consentiendo contemnimus.* Aug  
in Psal. 64.  
So Isa. 26.  
16. Prayer is in the Heb. called *שַׁמְרָה*  
*Id est, a Charm.*

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they sink worse, we see them more then, & are more troubled at the sight of them I confesse: But yet so, as a man is at the sight of many huge enemies, whom yet he knowes that (through the help of his Captaine) by fighting, he shall beat and conquer: by resisting and fighting whatever we see and feel at first, we do and shall at last conquer sin, and the lusts thereof, and save our selves from the temptation of the devil. Some questions may here come in by the way.

*Quest. 1.* When is lust sufficiently resisted?

*Answer.* Some kind of faint resisting may be made by generall and common graces; and some againe, against some finnes by the law of nature; but for the resisting that proves effectual and is against all sin, as *sinne* is against the written Word and Law of God, it is done by faith and saving grace, and by the spirit of God giving lust such a wound, that let Satan lick it all he can, it never recovers nor comes to it self again. Should we take the Word (sufficiently) in a legal sense; then while we breath we neither do, nor can resist sinne, but it may be, and it ought to be more and better resisted still: but if we take it in an Evangelical sense, so as to be sure that our sinne is dead at the heart (as some trees be that yet carry some boughs) that we may be sure that we are in Christ: Here I say, that a man hath sufficiently resisted sinne and Satan, when he doth not allow the sinne, when he doth not consent to the temptation.

1 Cor. 6. 11

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cation. Some expresse it by a distinction, and say, that if a man do not allow infirmities, and do not live in the practise of grosse sins, then all is well, and there is comfort enough to be had, to stay our thoughts against the day of refreshing: as a little will stay the stomach for a time; so will an assurance that we have broken the heart of sinne, binde in our hearts from despaire. The answer which is made hath this sense in it: that 1. If we allow not infirmities: 2. If we do not practise grosse sinnes then there is sufficient resisting as touching the main: That there is a difference betwixt infirmities, and presumptuous sinnes, is not to be denied; it is expressly in the holy Scripture. Papiists say that the man who doth a mortal sinne, is not in the state of grace; But for venials, a man may commit (in their Divinity) who can tell how many of them, and yet be in Christ for all that: I hope there is no such meaning in any of our Divines, as to tie up mens consciences, to hang on such a distinction of sins, sith it is beyond the wit of man to set down a distinct point betwixt mortal and venial sinnes. Now when it is an impossible matter punctually to set down to the understanding of man, which is, and which is not a venial sinne; they must pardon me for giving the least way to such Divinity, as must needs leave the conscience of a man in a maze and Labyrinth. I finde, that the nature of infirmities doth so depend upon circumstances,

Pla. 19. 13.  
Præsump.  
suosus pec-  
cat, non  
æstimando  
nimis mise-  
ricordiam  
Dei. sed  
contemnen-  
do justiti-  
am eius.  
Aquin. 22.  
q. 11. a. 2.  
ad. 2.



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that, that is an infirmity in one man, which is a grosse sinne, in an other; and some men plead for themselves, that the things they do are but infirmities: He that *will* sinne, and when he hath done will say (not to comfort his soul against Satan) but to flatter himself in his sinne that it is but an infirmity, for ought I know, he may go to hell for *his* infirmities. Besides, if that be good Divinity, that a man who is in the state of grace may do infirmities, but not commit grosse sinnes; Then I would I could see a man that would undertake to finde us out some Rule out of the Word, by which a sinner may finde by his sinne, when he is in Christ, and when out of Christ; at what degrees of sinning, where lies the Mathematical point and stop, that a man may say, *thus far may I go, and yet be in grace; but if I step a ft p further, then I am none of Christs*. We all know that sinnes have their *latitude*: and for a man to hang his conscience on such a distinction as hath no rule to define where the difference lies, is not safe Divinity. The conscience on the rack will not be laid, and laid with *formes* and *quiddities*; the best and neereſt way to quiet the heart of man, is to say, that be the sinne a sinne of *infirmity*, when we strive and strive but yeeld at last; or, of *precipitancy*, when we be taken in haſte, as he was, who ſaid in his haſte, *all men are liars*; or, a meer grosse sinne in the matter: aye, say it be a presumptuous sinne, yet if we allow it not, it hinders not, but we are in

in Christ though we do with *reluctancy* and  
and commit it; and I say that we do resist  
it, if we do not allow it: For let us not go  
about to deny that a godly man during his  
being a godly man, may possibly commit  
grosse and presumptuous sinnes; and for in-  
firmities, if we allow them and like them,  
that we know to be sinnes, then we do not  
resist them; and such a man, who allows  
himself in one, is guilty of all, and is none  
of Christs *as yet*: be the sinne what it will,  
*James* makes no distinction; & where the Law  
distinguisheth not, there we must not distin-  
guish. I speak not of doing a sinne, but al-  
lowing: for a man may do it, and yet allow  
it not: as in *Paul*, *Rom. 7. 15.* that which I  
*would not*, that I do; and he that allows not  
sin, doth resist it; therefore a man may resist it,  
hate it, and yet do it; all the difference that I  
know is this:

1. That a man may live after his conver-  
sion all his days, & yet never fall into a grosse  
sin: by grosse, here I mean presumptuous sins  
also, so *Psal. 19.* *David* saith, not *et. ans.*; but  
*keep back* thy servant from presumptuous sins:  
we may then be kept from them; I speak not  
that all are, but some be, and therefore in it  
self all mi. he be.

2. For lesser sinnes, secret faults, we cannot  
live without them, they are of daily and al-  
most hourly incursion, but yet we must be  
*cleansed* from them, as *David* speaks: Daily  
get your pardon; there is a pardon of course

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*Scot. l. 4. D.*  
*22. Martyr.*  
*loc. com. p. 2.*  
*cl. 14. sc. 7*

*Vid Reg.*  
*Treat. 6. c. 7*

Though  
grosse and  
presumptu-  
ous sinnes  
differ: yet  
they are all  
one to my  
purpose.

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for them, they do not usually distract and plunge the conscience, but yet we must not see them, and allow them; if we do, our case is to be pitied, we are none of Christs *as yet*.

3. Great staring sins, a man cannot usually and commonly practise them, but he shall allow them. So *Ps. 19. 13. Keep back thy servant from presumptuous sins, let them not have dominion over me*: Implying that except we be kept back from them, they will have dominion over us: it follows, *then shall I be upright*. So that the man in whom grosse or presumptuous sin or sins have no dominion, he is an upright man. To commit a sin is one thing, to live in the practise is another: How far a man being and remaining in grace may go in the committing of great sins, is past my skill to determine: The case of *Solomon* and others, proves that a man may go farre; tentations may hang long; if a day, a week; if a week, a year; if a year, many yeares; and how many who can say? A man lives in a sin when he loves it and sin lives in him though he do not practise it at all; he is a Drunkard, who is never drunk, if he love drink; and he Covetous, who loves money, though he have not a penny in his purse. So, say a man never act the sin, yet if he love it, if he do not hate it, he lives in it. As in the body a man is said to have his health, albeit he hath usually infirmities which make no let, but that he eate, drink, sleep, work; but if a man have great diseases, which take away his stomach and strength,

Strength, then we say he is sickly, and in danger. In the soules usual seapes and ordinary infirmities we cannot live without, yet they do not interrupt our peace nor destroy the strength of our souls; we pray, read, heare, never the lesse. But great sins do distract, and disturb, do weaken and threaten the worst; and as it is hard I confesse, for a man to praise them, but he will be a lover and an allow-er of them, a consenter to them, yet (when at the worst) I say a godly man doth not make a trade of them, his heart is not on them, his minde is as it were another way all the while: Thus then we must resist lesser lusts, by dissenting and striving to weaken them, to lessen them; but do we our best we cannot possibly be free from them; and for greater sins, a godly man may be kept from them, live and die without them. But yet we must grant, that a man may be good in the heart, & yet for a time (and how long who can say?) be drawn to commit them too, albeit not to allow them. It is enough for either sort to assure a man that he is a resister of them, if he pry, or sigh, or groan against them; for the reign of sin, is when we love them: now he that so strives, loves not sinne, it being not possible for the heart of man, to be against that which it loves; sufficient resistance is made, in point of justification, when a man doth disallow them in his judgement, and hates them with his heart, though he cannot shake off the practise of them. It is not easie to put off ones

Qld

The Spirit  
ever hath  
the victo-  
ry: for it  
makes us  
repent of  
the evil we  
do, but the  
flesh can  
never make  
us repent  
of our do-  
ing wel.

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old companions: but yet in the point of sanctification, there is not *sufficient* resistance made, so as to have our peace of sanctification, till we be able *so* to resist, that for greater sins, grosser and more presumptuous faults, we do not practise them at all; and for lesser, that we do daily weaken them, lessen them, when our judgement doth carry a command over our wills, our wills over our affections, our affections over our actions.

*Quest.* 2. What order are we to observe in making our resistance.

*Ans.* Order is of great use. To resist, is to fight; and the enemies we are to fight with, are many and mighty, and therefore as in Battels, so here, Array and order is all in all; the particulars are these.

1. We must set against and resist the motion that comes from us; and the suggestion that comes from Satan at the very *first* ere they meet and come together, if we can possibly, be it never so unlikely and so absurd, yet we must tremble at it in respect of our own weakness, so as to pray against them, at the very first sight of the temptation: the *affection* if suffered to come, is to humble us, that so we may walk in feare, use the means, and not fall into the *action*. Do not say it is unlikely, I shall never do it, this is the way to grow secure, and then farewell. Sometimes we are set upon with temptations *likely*; that is, such as our particular nature is most given unto: for we are many times soonest overtaken with

with these tentations that our humour doth  
itch after. And anone againe, we are urged to  
unlikely lusts which we never had much mind  
unto, that so we may be taken secure, and ere  
we are aware, and then we are gone: Sith then  
our enemy never sleepeth, we must watch,  
and wake, and be in a readinesse, to observe  
all the motions of our devouring adversary:  
if we resist at the first coming, the work is  
halfe done, we shall finde Satana coward;  
if we resist not, we shall feele him as a Lion:  
we must trust neither our selves nor Satan  
with any tentation: We see the tempter chan-  
geth hands, a man so prodigal, that he wastes  
all when young; when old turnes quite ano-  
ther way; his life is in his riches; aye, one way  
to day, to morrow the winde sits in a contrary  
point, and therefore we must be provided for  
all assayes, while the tentation is green and  
young: and what if we can make no great  
matter of it as yet, to our *thinking*? We must  
hold out still, for all that, play the man still:  
God meanes to make a sound cure, and it may  
be, he will suffer us to be held to it somewhat  
with the longest; the venome and poyson  
must out from the very bottom. We must  
have patience, what? Patience at motions to  
sin; yes, such a patience as this is, to thank  
God it is no worse, and to be content to wait  
the Lords leisure, days, months, years, & thank  
ye too, if we may have it at last, *impatient* in-  
deed at the lust: but yet a patient and a long-  
suffering minde, that we be not tired out. Be-

gin

Part. 1.  
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gin as soon as the tentation begins to peepe, be at it to day, to morrow, every day, and after a time the fits will and shall break away. Some Agues are cured by striving and resisting: All tentations I am sure are. He that will drive away his sorry Partner by wrestling, must do it at the beginning before the Ague be settled in the blood and spirits; and in like sort it is soonest done, to drive away this Devil (by striving and resisting) to do it at the first, while it is young, and not strong, ere it get into an habit, and creep into the bones, and (which is more inward) into the marrow; I mean ere it can get any great hand over the *spirit of our mind*, the bosome and bottom of our souls.

Eph. 4. 23

The spirit of a thing is the quintessence of it. *Marbury* thus, the spirit that is the imagination of our minde. *Rep. p. 10.*

2 Pet. 2. 1.

2. *We must begin where Satan begins, and go on as he goes on* we are to obserue his motions; if he begin with a lesser sin, we must not despise small things, a little leak drowns all in time, and the prick of a pin, lets out all the winde of a bladder; and therefore we must make up against Satan, even then, when he comes with the smallest finnes; and if he turn to greater and fouler faults, we must (of all) be very careful to keep off the pikes of more *damnable errors* and sins: They make foule holes in the conscience; and (as theeves do) such gashes let in other sins, greater and greater still; when it first comes, it appears *great*, do but yeeld to it once or twice and then we begin to think it to be not so great a matter; Chiefly see to it that we hold out and

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and eye Satan in that master-assault of his, viz. To beate us from our assurance of our *Being* in Christ Jesus; for it is the ordinary and common tentation, that Satan useth to make the foundation of, and to give entry to all the rest; it is I say to bear us down in it that we are not the children of God, and that we are not in Gods books; give him but this, and then we do in a manner yeeld him all the rest; for if once we conclude, that God is not our father in Christ, then Satan hath us where he would, and he may lead us into despaire or presumption which he pleaseth, and therefore whatever we do, we must hold our own, and keep(in) this perswasion, to die for it, that we are the children of God. (Say) we have ever so many *afflictions*, *desertions*, *corruptions*; yet that ought not to shake us out of our assurance; for *David* had as many *afflictions* as any of us and more: and for *desertions*, we finde him all over the *Psalmes*, making heavy complaints that way: He that runs may read all over that book, many a doleful song; and for *corruptions*, and such corruptions too, as use to pay us home; sins, great sins, I mean committed after his calling and conversion, we finde he laid hands on another mans wife, he desired her (her husband loving *David* as his own soule) and then fell upon an horrid plot of murther: he did act it with hellish skill, and shed the blood of sundry, that he might be the death of one: and did he not number the people against all reason, and



Part I.  
Chap. 5  
And this  
was the last  
act that  
David did  
before he  
took his  
bed.

2 Sam. 24.

1 King. 1. 1

2 Sam. 24.

10

1 Tim. 1. 5

and stood it out too, say all the Captaines what they could; And yet I hope *David* added not this sin to all the rest, to wit, to quettion it, whether God were his God or nor. I have (saith he) done foolishly, I have sinned and that greatly; Lord forgive, what? The infirmity: No, the iniquity; of whom? Of thy *Servant*. He holds this fast, that for all his sins, his *great* sinnes, yet he was Gods servant still; Let go this, and though our sinnes were but a few or but ordinary, yet Satan will sink us with one tentation or other: but now keep we our ground in this point, never deny the conclusion that God is our God: and say our corruptions were more, were worse then they are, well may Satan shake his chaine at us, but we stand on a rock, and the floods of his tentations cannot come, so much as at our feet: For we know that our sinnes are but the sins of a creature, his mercies are the mercies of an infinite Creator, without either bank or bottome: keep we the maine chance [*that he is our father*] and then, well may our sins humble us, but Satan with all his setting on, shal never be able to discourage us: we know that Christ died for sinners, and for the *chief* of sinners: no man was ever kept out of heaven for his confessed badnesse, but many are for their supposed goodnesse; In a word, this only point, that he is our father, kept up in our consciences, will make us fit, and able to dash, and blow off, all the powers of darkness, and push away all the darts of the devil;

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devil; therefore sith it is his method to lay all upon this point, hold this fast, and we hold all fast. If the enemy assault one way, and the Garrison defend another way, the Town is lost, the Enemy will carry the strongest peece. We must not be taken up about other matters and lie open *here; here* Satan will try his skill, and do his utmost to bring us out of conceit with God, and to make us think that God hath no love unto us, no care of us, and then we are gone. Live and die then with this in thy heart, and mouth; (*He is my God, and I am his servant*) and thou shalt be able to lay all the devils in hell. Say, God hath confirmed his love to me so much, so often, that now I hope I shall never call that matter into question again: And next for *afflictions*, we must frame a new Bible, ere we can with any colour finde any thing out of Gods *afflicting* us, to prove that he doth not love us; of the two, abundance, and plenty, and out-ward peace, would rather yeeld matter to say, that God doth not care for us; and yet it would be long, ere a Christian will come to a Minister, and say, I have such a deal of wealth, of health, and so many friends, and so much friendship, that I fear me I am not in the right; but when *afflictions* come and stormes arise, then we come and make a pitious moane: sure God is not my father, I am not his childe, and grow we do into hard conceits concerning God, and heavy thoughts as touching our selves: now all this comes

out

Part 1.  
Chap. 5

Heb. 12. 6

Psal. 32. 1

Psal. 30. 7.  
Heb. 10. 58

Psal. 143.  
4. 10.

out of our fancy who do do so highly prize the things of this life, that sure if God did love us we should not be in such and such wants. A very foolery, the Text is cleare: He correcteth *very* son, whom he receiveth; let th: word be heard speak, and then we may conclude the contrary, and say thus, God doth afflict me, and he doth withal make me to make a right use of his affliction, (say but of one) and by this I am sure that he is mine and I am his: For affliction is a part of the crosse in its owne nature, and God doth never change the nature of it, and turn it to a mercy but onely to those he loves. It should, it would hurt me I finde it did me, doth me good, and therefore I am a son of his love: And lastly for *desertion*, it is but as a mist before our eyes. Desertion is in it self no sinne: for Christ was without sense, aye, he was so deep in it, that when he died, he said, *Why hast thou forsaken me?* A total, a final desertion ours is not: partial the best have, had and have; GOD turnes away his face, David himselfe is troubled: *The just do live by faith*, and not by feeling: and in that very *Psalme*, where he complaines that his spirit was *overwhelmed* within him, and that his very heart within him was *desolate*: I say in that self same *Psalme*, David saith; *Thou art my God*: I passe not whether this Desertion be for sin or from sin, a chastisement of sinne, or an effect of sin, all comes to one for our dispute; it hath, is, and may be, the case of a right godly man. Look

up

up then, and if from want of sight and feeling we do say, *Why hast thou forsaken me?* yet then let us by faith with all say *my God, my God,* & we are safe. Sith then this is the order Satan useth to follow us in the tentations, to make us to distrust our being in Christ, and our standing in grace; we must make that our method too, and rather chuse to die at Gods feet, then to suffer our assurance to be taken away from us: Lose this and lose all our comfort, hold this and all is ours, let Satan say and do his worst. I confesse it is an heavy hand, when a man is put to it, to walk without his feeling. *David* was a man for natural and spiritual cheerfulness both, above men, yet he had his heart full: and say his case were ours, that for very sorrow of heart, arising from the absence of the light of his countenance, we be like a bottle in the smoke, we do shrin away to nothing, become a very *Skeleton*, a bagge of bones, an Anatomy of a man; yet then our faith must shew it selfe, and we must hold up our heads above water: on great thanks to swim, when God doth hold us up by the chin, with comfortable feeling: But he is a man of faith that can then say, God is my God, my King, when he sees nothing but the promise. Oh, *Blessed is the man who believes & sees not*: for want of sense their song once was; mine eys fail; my flesh fails; my heart fails; my knees fail, my *al* fails but my faith, which never failes; well then, though a mans marrow be consumed like to the drought in Sammer, say,

G

not

Part 1.  
Chap. 6.

Psal. 22. 1

Pl. 119. 83

Pl. 22. 17

Job 10. 29

Psal. 69. 3

119. 82

Psal. 73. 18

Psal. 109

Psal. 32. 4

Part. 1. not onely ones flesh he pined (which after  
 Chap. 6 sicknesse will come again) but ones very  
 bones be consumed, which when once dried  
 Pla. 31. 10 (they say) never come to themselves againe;  
 Rom. 4. 18 aye, any once iuyce (within the bones) do  
 waist away, yet there we must *hope against hope*  
 and set faith against sense; when we cannot  
 see one shine in the face of God, yet we may  
 fetch support out of the promise: Gods coun-  
 tenance doth change and turne away, but the  
 promises is ever the same, & all in all is in the  
 promise; we are 1. children; of what? *of the*  
 Rom. 9. 8 *promise*; 2. heires; of what? *of the promise*;  
 Gal. 3. 29 sight and sense look onely on the face of  
 God, but our faith looks onely on the  
 Heb. 11. 1 promise; and it is the Evidence of things *not*  
*seen*, it gives a being to that which in exi-  
 stence; is not, and thus living by faith, a  
 Christian on all occasions may say, *God is mine*  
 and so mine, as though he were nones but  
 mine; he is *all* mine; What we speak out of  
 feeling, a tentation may make us unspeak a-  
 gain; but what we say by faith once, we say it  
 ever, and all the tentations Satan can devise,  
 cannot make us unsay it again. If mourne,  
 Mat. 5. 4 *Blessed* (not shall be, but *are*) *those that mourne*,  
 why? They shall be (not are) *comforted*. He  
 then is a blessed man, who mournes though  
 he be without *present* comfort.

3. We must keep this order as to begin  
 with the right end. And the right end, is *to*  
 to finde out what the sin is, that is chastised  
 or punished, *when* the tentation to a lust is a

punishment for some other sinne: It is all in vain, and meer lost labour for a man to think, to get off the sin, which is the punishment, when we let the sin punished alone: hence it is that we do find many a good man strive and strive, even his very heart out to master a lust, and are where they were or rather worse, and why? But because that vexing sinne, is a correction for some other sin, which we oversee and say nothing unto, and thus men run upon flats of discomfort, as though they were none of Gods, and all because they cannot conquer a sin; which is not, because they are not Gods, nor for want of faith neither, but for want of art and method. The effect cannot be taken away untill such time the cause be removed; now we must know, that one sin is the cause of another, two ways:

1. First, by *effecting* and producing by a very *efficiency*, another sin; as Covetousness is a very Cause working oppression, Usury, rapine, buying and selling for dayes, and enclosure; now I confess it is hard to be convinced, that that which is an effect of a former sin, is a sin till we be convinced; that the sin which is the cause, is a sin, as he that knowes not what covetousness is, or is not convinced that covetousness is a sin cannot be cured of Usury, Enclosure, hoarding up of Corne, &c. and therefore the sin which is the *cause*, must be pardoned and healed first. So pride of life is the cause why men do follow fashions; to follow that which is or was a fashion is no

How one sin is the cause of another.

Part. 1.  
Chap. 6

Zeph. 1. 8

Lia. 3. 1

Vid. Calv.

in Zeph. 1. 8

Vid. Leges

Sumptuari-

as. Compta

et connati

ista conju-

gum vita

nihil dis-

sert a Tra-

gedorum in

Scena ver-

santium

ornatu Sic.

Ari. Oecon.

1. 1. 6. 4.

1. 1. 6. 4.

1. 1. 6. 4.

1. 1. 6. 4.

1. 1. 6. 4.

1. 1. 6. 4.

Nec hec

que patris

mala, mala

sunt: hec

nim justia

sunt boni

sunt, sed

sibi pacien-

ti mala sunt

Aug. in Pl.

102.

sinne, but to be in that which is (*the*) fashion, whilest it is called the fashion is a sinne, else there is no such sin as following of fashions, which Scripture and Nature have condemned for a sin. I say, this sin comes out of pride as out of a working cause; and 'tis not possible for a man to be mended in one; except he dig out the other; So passion springs out of pride of heart, as out of his very next cause, and so doth envy too: many are troubled with their Passions, and disquieted with envy, & make a great marvel of it, that they cannot get the victory all this while. I will tell you the reason; they pray against passion, but not against the cause, not against pride; they stop at the streame, but choak not up the spring; they lop the boughes, and it grows thicker after, and pluck not up the root. Therefore if we mean to cast out of our heart and life such a sinne as is an effect of a former sinne, we must first begin with the *causing* sin; or else he doth wash a stone, and Satan will hold him where he was, do what he can; and what a weary hand is this, for a man to pray, to read, to hear, to fast against a sin, and yet to make nothing of it.

2. By *meriting*, which Schoole Divines call demeriting, and deserving to be cast into some sin by God, (as a just Judge) for some other offence: and this as it comes from God, is a Good of justice: think not that we meane it as though God did infuse, or put into a man the matter or forme of a punishing sinne; it

needs

needs not, there is matter enough in our hearts already: God cannot breath sin in the mind or breast of any man, But by letting lust out, and letting Satan loose upon us, we are punished and corrected by one sinne for another. Some say, it ought not to be said; that God doth punish sin with sin, why? (then say they) that sinn which is the punishment doth deserve more punishment, and so it doth: What (say they) and doth that deserve another? no, for albeit God *may* and doth punish sin with sin, it follows not, that the second sin (must) be punished with another sin, but with some other punishment it must: and what if in some cases, sins in a row be punished with sins: yet there is no infinita proceeding) because as the schooles have agreed, when once it comes to hell there is no demerit: sins on earth merit further punishment, but sins in hell do not, because there is satisfaction given, and so a full point put to the justice of God. Besides the damned are in actual possession of their last punishment, and therefore there is in them no demerit of more or further torment: God in justice then doth and may punish one sin with another *here*, some say with a greater; that is not alwayes so: for he punisheth Idolatry with Fornication, yet Fornication must not be held to be a greater sin then Idolatry; it is sufficient, that the sinne which is made the punishment, be a more vexing sinne, bringing more shame, and more inward or outward distresse, that so the sinner

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Damnati blasphemator Deum (& in hoc peccant. Aquin. c. 3. q. 13. 40  
Aquin. 2. 2. q. 13. 4. 3  
Aquin. sup. q. 98. a. 6  
Rom. 1. 19  
De ratione poenae est quod sit contra voluntatem, ergo peccatum, per quod aliud puniatur oportet esse magis manifestum ut ex hoc sibi ipsi et aliis detestabile reddatur, non autem oportet quod stringamus, Aquin. 2. 2. q. 9. a. 3 3



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Can. loc. 1.3  
s. 1. p. 14  
Edit. colon.

Deu. 18. 14

Aug. Con.  
Iul. 1. 5. 6. 3  
For this  
same pur-  
pose have I  
raised thee  
up that I  
might shew  
my (pow-  
er) in thee  
Rom. 9. 17

may be made the more detestable to himself or others: the greatest sinnes do not alwayes vex most, they should I know, but they do not. To come to our point: We say that sinne doth cause sin, by way of desert, when God doth by Permission, Desertion, and Tradition, give a man up to some sinne of shame or inward biting sorrow, to judge him for some other sin: bare permission it is not; for so we sin all sins we commit. I hope we cannot sin any sin, except he suffer, and his power do permit: yet we finde that *Pharaoh* had his heart hardened worse for manner and measure, then other common sinners had; but all sinners are sinners by permission, therefore there was a delivering up an act of justice and power in hardning of the heart of *Pharaoh*; & so it is, when God doth plague one sin with another: the thing I educe is this, that it is impossible for all our whining to get off the sin merited, except we first deal with the sin meriting: we cannot affront the justice and power of God, when he doth inflict and lay it on for some other fault: It is out of our element to take it off, till first we have removed and done away the guilt and power of the former sin: When sin doth work and produce another sinne by its own force, then it comes from the power of sin: when sin doth demerit, to have another sin made a punishment of it, that comes out of the guilt of sinne and justice of God; therefore we must make our peace for the sinne which is the cause, and subdue that ere

ere we can possibly make any hand with the other sin, which is the *punishment*. That then we may clear our selves of some tentation, we must look and see what brought it; if we cry and cry and can make nothing of it, then we may see it is for some other sin, which sin we must finde out and then cast out *that* corruption, and the worke is done: we finde somewhat to the purpose in *Jonas*, a good old Prophet; he fled away from God, was found out, thrown into the Sea, swallowed by a Whale, and God in his goodnesse did deliver him, and yet after he fell into the like sin againe; no doubt he did ask God forgiveness in the Whale for his first sin, yet he after fell into the same way again, and did chafe, because *Niniveh* was not destroyed: now see here the root of sin was not moored up; he did at first fly out of pride, because he would not be thought to preach the destruction of so famous a place, he thought none would be wel pleased with such a message, and therefore do it whose would for *Jonas*. This *fall* he was sorry for, but saw not the cause of all to be pride; and therefore after, when he saw that *Niniveh* was not destroyed, what a chafe was he in? and was not this horrible pride too? that so many must be destroyed, rather then *Jonas* should be thought to misse in denouncing a judgement which should not come: had he found out the Canker at the first and killed it, he had not fallen this second fall. 'Tis certaine, that as in diseases in the body, if one disease be caused

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John 16. 9

ed by another, which is more in the spirits and humours of a man : the disease *causing* must be done away, ere the disease *caused* can be remitted; it may be eased for a time, but it will returne again, as long as the sick matter is there to feed it : and therefore wise Physicians strike alwayes at the root ; so must we, and when Satan is upon us with some vexing lust, and we cannot with all our power put it off ; let us say, sure it is for some other sin, that must be killed ere this will be cured ; & so we must cast out the *mother lust* : we must not say that we cannot finde what it is, what the sin is for which we are vexed with these or those affections which the Word and Spirit will shew it, if we ask it at the hands of God, the Lord will point it out unto us : so David, Ps. 139, 24. See (saith he) if there be any wicked way in me, & lead me into the way everlasting. See if there be any wicked way in me, see it, and shew it unto me ; It being the office of the Spirit, to convince a man of his sins ; it follows that the Spirit (if we see it in sincerity with a desire to be healed) will find out our sins for us, and shew them unto us ; and when by the line of the Word and Spirit, we have found out that Nest, we are to turne our grief upon those lusts rather then upon the present temptation : The matter is, that when we are thus hunted and dogged with such temptations as are *correct*, say, it is rather for some sins, either

1. *Patience* So some when married are tempted  
(but

Part. I  
Chap. 62 Chro. 15  
11Mat. 19. 11  
1 Cor. 7. 7  
C. quid  
propositum  
32. q. 7.  
Amb. in 16  
Luc. Ne-  
cessitas il-  
liuscrimen-  
tium, 1  
Cor. 7. 37

(but not brought) to adultery, because when single, they were uncleane one way or other, and thought to mend all by marrying without repentance; and so when once married, they grow secure, and lay all on the Physick, and not on God; as *Asa* did in another case: and then when they feel that sinne urgeth, and Satan rempreth, as much, and perhaps more after, then before, because the sin is worse; men faint and sing many a heavy song, and hang up their sword, and say, as good not at all, as never the better: Now here the right and ready way to heal all, is to repent truly and thorowly of former uncleanneses & lusts, and then the Coast will clear; first do that, and then marry; bring not old sins to the marriage bed; and when the knot is knit, tentations as many, as strong, perhaps more, perhaps greater, may come, but they shall not overcome; and therefore they must not say, better not marry at all if it be so; I say he that hath the gift let him not marry; but he who hath not the gift (as all have not) he were best marry, or he must, and will do worse: Resolve the case thus; such a man if he marry not, use what helps, natural, moral, spiritual, he can, yet he burns still, and the more he opposeth, the more stronger his affections grow; a man married cannot say, that he shall not be tempted to defile the bed; but this I say, that using all Gods meanes, and calling in for Gods blessing on the Ordinance, he shall not fall, his soul will heal. Now in case one  
finde

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finde that for all his care, his lusts grow exorbitant and violent ; look back and humble , for what are past before ; This is to pluck us by the ears for what we were before we were married, make all that well , compound with God for all matters, and then ease and peace will come.

Mat. 19. 21

*Dem uti-  
tur Satana  
in ministro  
suo & tan-  
quam in  
strumento  
& ita dici-  
tur efficere  
quod sum  
minister  
auctoritate  
sua roborat  
us facit  
Psalms 1. d  
96. c. 10. n.  
64. ib. d 99  
c. 4. n. 21. et  
c. 7. n. 9.  
Gen. loc. 1.  
1. c. 4. ad  
Aug. 7.*

2. Present , As say a wordly man be told and convinced of his sinne , and yet will not mend ; as we see a man may see a sin to be a sin, and yet go on in it : witnesse that young Gentleman who went away like one well bearen , when it came to selling all. Now many times in such a case, God will have such an one to be tempted by Satan, as his Instrument, with strong passions to adultery, which usually of all sins he could never abide , and this goes to the heart of him : he whines and wrings his hand, teares his haire , is weary of himselfe, knows not what to do , and is even angry with God, because he cannot finde ease, and is often upon the point to despair: here I say it will not off, the temptation will not away till it hath done its cure ; till, I mean, we finde out, that all this is for our covetousnesse , by which sin we vex and anger God; and therefore he doth order Satan to follow us with wave upon wave, in that sin of uncleannesse , which God sees and will vex us : He would not have us sit and rest quiet in that sin of earthli-nesse, (the worst of the two) and for that it is , that we are terrified with those or some other passions of shame and dishonour.

3. To

3. To come (so we are tempted) to some sins, we thought our hearts till now had no minde unto: now in this case we must know that it is a mercy, and so to be taken, to let us see and feel that by *temptation*, when we might justly be suffered to fall into the action it self, that we may know, that it was neither in our worth nor in our strength, but onely in the preventing grace of God, that we have stood clear all this while, and that it must by the same supporting grace of God, that we must stand firm for the time to come.

Look to them, to what is past, present, forward, backward, every way to see what it is for that we may remove the cause for which we are thus tempted, and then the temptation will away even of it self, when that is once cured: of all we must beware of Satans Sophistry, when he would needs perswade us to ease our selves of the vexation by yeelding once or twice, or so, to the sinne in hand, and then no more; now this is quite against reason and experience; *against Reason*; for in all moral acts, whether vertuous or vicious (chiefly vicious; because our nature is so strong that way) this is certaine; when we once commit it, it doth leave a wonderful pronenesse to do it again: When then Satan saith, do it once, and then no more; *no* Satan, must we say, should I commit it once, I should be more earnest to commit the second time then ever I was the first. *Against Experience*, for we do finde, that when we once sin a sin, the power

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power of grace and faith doth decay, we have not that heart to pray against it, and so we are ready to turne that way againe; as, put fewel to the fire it burnes the more, so doth he, who thinks to satisfie the motion to a sin, by sinning the sin; the onely way to satisfie a lust, is not to satisfie it.

### SECT. V.

*Of Prayer, and the Word: the third particular Means whereby we get out of the Temptation.*

Mar. 14. 64

Ego adole-  
scens pe-  
titeram a te  
castitatem,  
& dixeram  
da mihi  
castitatem,  
sed noll  
modo,  
timebam  
enim ne  
me cito  
exaudires  
& cito sa-  
mares, ma-  
lebam ex-  
plere quam  
exingui,  
con. 1. 8. c. 7

**P**ayer: *Watch and pray*: Watching is but a preparation to, and a fortification of prayer: Prayer is a turning of our selves to God, and so a turning of us from the temptation; some turne to some other sin, as to think of the world when they are tempted to some unpleasing Passions: some to that which is lawful in it selfe, and here they find some kinde of *respite*, but the cure is not done except we do by prayer come unto God, and call unto him for favour and succour. A man is never overcome in and by the temptation, as long as one can pray against it; the temptation prevails not till it please; it pleaseth not as long as we can pray in earnest against it. Some for forme do pray, as *Augustine* saith (once he did) against the lust, but would not for any thing part with the profit or pleasure of it as yet; this is, *to say*, rather then *to pray* a prayer: delight in prayer and in the Lord,

an

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Chap. 6

Rom. 7. 25

*Tentationi  
carnis nun-  
quam est  
adiuncta  
plena victo-  
ria; imo  
quicumque  
tentatur  
quoad ali-  
quod vin-  
citur. ali-  
quin non  
peccaret*

*Duran. l. 2  
d. 21. q. 2. 3.*

*Rog. Trem.  
4. c. 16. 7. 4*

*Job 5. 14,  
15*

And then the temptation doth not delight: we cannot promise that you shall pray away the suggestion, but the consent and delight you shall: But you will say, I pray, and yet I find some delight in the sin: what of that? This is the delight of the flesh, which *Paul* in-  
stancing in himself, dares call it a *serviing the law of sin* with his flesh; but the matter is, whether we do take delight in that delight, which way the delight of our inward man is carried; as long as we finde that our delight-  
ing in the lust, doth grieve and trouble us more then the lust it self doth, our case is good and our prayer is of force, and what if for all that, sin be there, yet it reignes not there: and what if worse haunted then when I set my self against it then before? It is common to be worse sick when we first take our Phylick; we think of the sin and the cir-  
cumstance of it most, when in our prayers we set our selves to aggravate it; and out of that Satan picks matter to delight us with, and when we oppose the lust, the lust then doth most oppose us, and Satan will come upon us then with his greatest impressions, to see if now he can allure us with some fleshly delight, and then he calls upon us to give over prayer, that sure our prayer is naught, that we are naught, that God hath no minde to us, that sin hath dominion in us, sith it stirres and pricks most even then when at prayer: But we must beleieve that sith we ask according to his will, he heareth us, *we know that we have*



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Perk. Cal.

Col. 1. 5. 7

Three

things to be

prayed for,

1. Strength

Rom. 1. 2.

Gal. 4. 1. 4.

1. of 12.

1. of 2. 3. 4.

4

Bridg. de

cause Dei,

1. 2. 3. 4. 5. 6.

VII. Aug.

de Civ. Dei,

1. 1. 17, 18

have the petitions we desire of him, whatever we feele. Say our prayers prove an occasion to ripen a disease, when it must ripen ere it will cure; all is to drive us out of self confidence and then the malady will heale. Go then on in praying with perseverance, *all manner of prayer*, and the end will be, that if we do not give over to pray, Satan must, and will give over to tempt. The three main matters I could wish Christians to sue for in their prayers are, 1. *Strength* to conquer Satan when he sets upon us with maine force, and plaine violence and sledge; I know he cannot compel us, for then the sinne were his, not ours, but yet for all that he can and doth with a strong hand drive and make us to consent, and bringeth us to yeeld; and in that sense we cannot of our selves stand in his hands, when he comes against us with his power; there is no standing against him and his temptation, except we be under-laid by the power of God; he will wrest a consent from us, and work us to a delight, do we what we can (for we can do nothing of our selves) it is out of our hands to be able to gain-say him; when he comes with his authority, and frights us with his power, we must then *pray (in)* to our help the power of God; and when we see Satan come roaring like a lion, cry out and say, *help, help*, though it be as much as ever we can do to speak. If a woman cry she is faultlesse; simply faultlesse we are, if we cry as soone as the Satanical impulsion doth appear,

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peare, but in the tentations of the flesh which are sins in themselves, there some secret semicon-  
tent goes with them as far as they move and go; a woman *may*, but the will of a man *cannot* be ravished, because it cannot possibly be forced. Satan must by his strength and terrifying draw some consent from us, else we are free and the sin cannot be done, and that he will do, except we do bespeak by Prayer the power of God: But now sith that we have by reason of Gods promise the power of God at some command, it is in our selves, if we want his *strength* in our souls, it is, because we will not do so much as aske for it: if we find that he hath given the Will, he will give the Deed, though not ever answerable to our will; as we see in *Paul*. To will, is present wishme, but how to perform that which is good, I finde not; (that is) not answerable to any desire; simply then he doth not deny us all performances, nor such as shall be accepted to our comfort; Pray then for strength and Satan will prove but weak, either God will weaken him, or else he wil further strengthen us.

Phil. 2. 13.

Rom. 7. 18

3. The next thing we must pray for, is Wisdome that we may not be ignorant of his wiles, which if we be, he will couzen and cheat us: Satan comes not ever as a Lyon, but rather most an end like a Serpent, a Fox, with all his heart and skill that he may circumvent us, and bring his ends together, by reason of our simplicity and folly: We must up to the *only wise* God by prayer, that he

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Jam. 3. 17

Jam. 1. 5

he would enrich us with the wisdom that cometh from above: if any man, saith James want: What? Wisdom; *Let him ask of God:* But he will not give me, yea, he giveth to all: and what if our wants that way be great? why he gives liberally: and say we have been great sinners, are as unworthy as they that are most, it follows; (he upbraideth no man) he will not hit him in the teeth with old matters; all want wisdom, but he that is *sensible* of his want, let him ask and he shall have wit enough, to prevent the Stratagems of the Devil: the Lord God is too wise for Satan: He will make children of us, if we set to him hand to hand, our wit to his, will come to nothing: look how a crafty pate, may couzen a childe of all that he hath for an apple, or so; In like manner, Satan with a toy will deceive us of our souls, and beguile us of our peace; there is then neither wit nor grace in it, for a man to venture on him without prayer to God for the Spirit of wisdom in general; and in particular (with a speciall straine) for spiritual understanding to be able to winde out of the policies of the devil. What with his natural Wit, Age, Time, Experience? Satan is full of depths and profundities; we cannot hold our own, if we have no better skill to plead with him then our own: Prayer will make us wise to salvation, and help us to that understanding in the Mysteries of his inquiry, that we shall soon find him out, and save our selves.

2 Tim. 3.

15

3. The

3. The third thing we are to ask for, is *long-suffering*; for when Satan cannot have his will by violence, nor by craft, then he will see what he can do by continuance and meer importunity: I cannot expresse my self better, then in the words of *Martin Luther*; when the devil (saith he) cannot by force overcome those that he tempteth; then seeketh he to overcome them by *long continuance*; for he knoweth that we be earthen vessels, which cannot long endure, and hold out many knocks and violent stroaks; therefore with long-continuance of tentations, he overcometh many, and therefore *long-suffering* is needful to wait for the end of those tentations, which the devil raiseth up against us. So he. How long we shall be put to it to waite, I know not; the best is, if we die while we are waiting we go to heaven, for such are happy and blessed; but usually and commonly, God gives us an (e) issue here, first or last; we must then pray that it may be, and wait with patience till it shall be, which will be, and shall be in Godstime; he never cometh too soon, nor never stayes too long; We say, *Lord how long*; but GOD saith, *in the appointed time*; therefore wait and pray; and in some cases where single prayer will not do, as in (f) some, it will not, there help it with a fast.

2. The next weapon is the Word, read, heard, meditated; (g) *Paul* calls it, *the sword of the Spirit*; a fit instrument for a man to enter into this Combate with: for Satan being a Spirit,

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3.  
*Long-suffering.*

1 Cor. 10  
13.

f Mat. 17.  
21.

g Eph. 6. 17

Part. 1.

Chap. 6.

b 2 Cor.

10.4

Gladius di-  
citur sermo  
divinusquis sicut  
gladius car-  
nes p[er]ci-  
dit sic &  
sermo divi-  
n[us] concu-  
piscencias  
carnales.Chry. Hom.  
8. in Mat.

12 Cor. 4. 4

4 Heb. 4. 12

1 2 Cor.

10.4

Spirit, our weapons must not be (*b*) carnal, but spiritual; and the Word of God is the sword of the Spirit, which being had and used, kills up all the lusts of the flesh, and he that kills *sin*, doth in a sort kill the *divel*. A man that is to ride where Theeves way-lay him, will be sure to have his sword: We are to passe up and down where we shall light upon the *divel*, and sinful occasions at every turn; he is still at the hedge-corner as we travel, he is at home, he is at Church, he misseth not a Sermon, he is (*i*) the *god of this world*, under the great God of Heaven and Earth, as he shall give way, and there is no place priviledged from him; we cannot take Sanctuary any where under Heaven, and therefore we must ever have the Sword of the (*k*) Spirit about us, in all readinesse, we must not only have it, but we must have the heart to draw it, and the skill to use it, we must be able to fence with this weapon of proof, and then the *divel* will be gone, this two-edged sword will make him run. We finde that Christ, *Mat. 4.* being at it with the *divel*, did not make use of his authority or power, to command or to force him away, but to sanctifie the use of this weapon to us, stops his mouth with (thus it is written) Satan doth even vow and swear our death, therefore it stands upon us to look to our heads, and we must not think with a few big words of our own, to make this mighty and crafty foe to flie the field, it must be done by the Word of God, which is (*l*) *mighty through* God;

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God; Satan comes with his Bible too, as we see *Mat. 4.* but he doth corrupt and falsifie the Text; the Word used aright sets him going, it hath to back it the Almighty power of God; and Satan cannot stand before this *breath of the Lords nostrils*: we deceive our selves, if we think that Reason is of any force, that inconveniencies will hold againstt Satan; (to say, shame will follow, danger will come, I shall but create trouble to my selfe; should I kill, or whore, or steal) Satan will come within us, for all these; he will set such a *glosse* on the matter, that we shall think we have greater reason to sinne the sinne, then we can show to the contrary; Reason was never appointed or sanctified to this use: dispute but with Satan, and he will so befool us, that we shall think we cannot live, no, nor scarce go to heaven neither, except we sinne some sins for a time, for once or so. Beware then of going that way to work, we have a better course, and that is to run to the Word; the Word will do it, (it is written) will pack him away: But what if he come again and again with the self-same temptation, as Satan both may and doth; why, the same places of the Word will do the deed again and again: Satan is not afraid of big looks and words; circles and holy-water are but toys to him, but it is the Word of God which makes him avoid: Christ we see, did not pray; he could have prayed, I hope, none the like; but (*m*) only

*videtur Iesus  
omnes has  
tentationes  
soliis sacris  
Scripturis  
vicit, ut doc-  
ceret nos  
sic pugnare  
& vincere.  
Cajet. Mat.  
Janfen. in  
Mat. 4*

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On Gal.

the Word is his defence, being thus to grapple and enter into Buel with the Divel; I speak not, that prayer is not of great use; I have set down my minde of that already, but that with our Prayer must be joyned *the Word*; and the Word will do it, and of these two, if both by strictnes of time cannot be used, be we sure to make use of the Word of God: the words and experience of *Luther*, are just to our purpose; When (saith he) the motions of the flesh do rage, the only remedy is to take to us the sword of the Spirit, that is, the Word of salvation, and to fight against them; which if we do, let us not doubt but we shall obtain the victory, although so long as the battel endureth, we feele quite the contrary: but set the Word out of sight, and there is no help nor counsel remaining; of this that (I say) I my selfe have good experience; I have suffered many great passions, and the same also very great and vehement; but so soon as I laid hold of any place of Scripture, and staid my self upon it, as upon my chief Anchor-hold, straight-wayes my temptation did vanish away, which without the Word it had been impossible for me to endure any little space, and much lesse to overcome them. Thus *Luther*; A brave speech, and fitting the Author of it: Learn of him, to have our Bible at command, and Satan dares not stay. I speak not, as though we were to turn the Text of Scripture into a charme, as though to repeat a place by rote, and

and in a heartlesse manner, would prove a  
 bugbeare to Satan. No, no, Satan hath got-  
 ten much amongst the (n) superstitious and ig-  
 norant by that conceit; but the Word must  
 be held out by faith; it was not so much  
*Scanderbegs* sword as his arme that held it,  
 which gave him such victories; it is the hand  
 of faith, and of the Spirit by which the Word  
 of God is held out, which doth the deed;  
 wherefore we see what reason we have (sith  
 we have such an adversary, who is, though  
 not simply every where, yet in every place,  
 where we be; he is, I say, or some of his  
 Angels are:) great reason, I say, there is, that we  
 should be (o) expert in the Word of righteous-  
 nesse, to have places at our fingers ends ready  
 to draw out as occasions shall require, that  
 we may have a fit and a par place to meet  
 with the severall impulsions of the flesh, and  
 objections of the devil; there is neither sin  
 nor tentation, neither inward corruption nor  
 outward motion, but the Word hath a (p) so-  
 vereign remedy for it, to be fitted in a pecu-  
 liar sort to the nature of the disease; it is not  
 for nothing that we are commanded to  
 search the Scriptures, and as *Chrysostom* often  
 notes, as men do in Mines for gold, and the  
 rather, because here is (q) all gold and no  
 dross; and as there is an Art in mining for  
 gold; so there is an holy skill to finde our  
 golden places fit for our present purpose;  
 and thus a godly vvise Christian, (say) he be  
 often in the fire, yet he is like the burning

H :

bush,

Part 1.  
Chap. 6.n *Wier. de*  
*Præfig.*  
*Dam. l. 7.*  
6.4o *Heb. 5. 13*  
14.p *Omnis*  
*morbis a-*  
*nime hales*  
*in scriptu-*  
*ris medica-*  
*mentum su-*  
*um. Aug. in*  
*Ps. 6*  
q *De verb.*  
*Isaie, vidi*  
*Dominum.*  
*Hor. 3*



Part 1.  
Chap. 6The Com-  
mandment

bush, never consumed; and why? because one place or other of the Word comes into his succour: The particulars that we are to follow are three:

1. We must have ready the *Precept*, and statute of God forbidding the sin to which we are solicited, as say, it be Sabbath-breaking, then say, *It is written, thou shalt keep holy the Sabbath-day*; or to murder ones selfe or some other, say, *it is written, thou shalt not kill*; or to uncleannesse, urge the place, *avoid Satan*, it is written, *thou shalt not commit adultery*, and so, thou shalt not steal, and the like, in the special branches of every Commandment.

The Prom-  
ise.

2. We must have at hand the *promise* too, that in case we consent and obey not, and refuse the devils offer, we shall have comfort here, and heaven hereafter. The devil will come with his hands full of glorious proffers, but we must out of the Word, set against him the fair and certain, and godly Promises of the Word, as there is no sinne but we shall find one promise or other made in plain termes to us, if we resist it; resist the devil, and God will draw near to you: he offers the Kingdomes of the World, and the glory of them; God offers the Kingdom of Heaven, and the glory of it.

The threat-  
ning.

3. The *threatning*, that if we yield, we endanger all, that we do subject our selves to the curse of God; (say) we do beleeve the Commandment, yet except we do beleeve the

Part 1.  
Chap. 6.

the threatening, and do set the commination against the temptation, we are not like, nor sure to hold; here *Eve* lost her selfe; in whose losse we all (naturally) lost our selves; the commandment she did hold, that she was not to eat of the forbidden fruit; but now for the threatening, that in the day she did eat thereof she should die the death, there she came short and so yielded; that she was quick and strict in the Precept, it is plain by the words of the(r) Text; for whereas it is in the charge of the Lord, of the tree of knowledg of good & evil, *Thou shalt not eat of it*; *Eve* having occasion to urge this divine prohibition, doth not only say, that God said, *Ye shall not eat of it*, but to shew her pious minde to the mandate of the Lord, she saith more and addeth, *(s) ye shall not touch it*; which words we finde not in the letter of that law, but when it came to the commination, ye shall die the death: Satan was too hard for her, and put her off from that and so she fell; *(s)* perhaps she halted in adding to the Lords words, for JEHOVAH had forbid them to eat it, but he did no where forbid them to touch it, yet this shewes, that therein she was strict, and more strict then the words will beare: but for the threatening, where God said, *ye shall die*, she falters, and hath it thus, *lest ye die*: and for certain, when we do not keep to the threatening, we shall not hold our selves to the commandment, it goes with us as it did with our first fathers, a want of holding the threatening fast did cast them

r Gen. 2. 17

s Gen. 3. 3.

s Par. in  
Gen. 3. 3

Part 1.  
Chap. 6

1<sup>st</sup> Heb. 13 4

them down; and if we be short there, and do not oppose the threatning, we cannot stand; As soon as ever Satan is at us to yield to our lust, say (no) it is forbidden by God: let it be to Adultery; answer, it is written, Thou shalt not commit adultery; then adde to the prohibition the commination, *(k)* Adulterers and Fornicators God will judge. I must not, *I* am forbidden, *I* dare not yield; if *I* do, *I* shall die the death, *I* shall damne, and so Satan hath his answer.

### SECT. 6.

*Of seeking help of others to get out of the Temptation.*

**T**He last general Rule, we propose, is to ask help of other men; and the directions which come in here to be set down are these. 1. Never to let any man know what the matter is, if by any meanes we can have comfort from GOD, acquaint no man with it, if we can get him to do the cure. In ordinary matters, see what the use of ordinary prayer will do; in case *extraordinary*, stretch our strength to the most, that our prayers may be strong and long, let us wing them with faith and with a fast, that we may flie up to the bosome of the father; to say, *I* have prayed and can finde no ease; and therefore *I* will  
make

make use of a friend is not ever enough; but I have prayed, fasted, and waited too, as long as ever I can, and yet it will not come, then we must, to some friend; but till then till we have tried the utmost, I could wish men to secret their temptations from all the world: God will not take himself to be well used, for us to go to others, when we may have it (for the coming) at his hands with comfort: A father loves not a childe should run to neighbours for physick, when he may have it of him: besides it is sweetest, when we have it immediately from the hands of God our father: when a child is sick, the same cordial or sweet-meat sent by a servant, is not so accepted as when father or mother brings it and gives it with their own hands; we see many must have mother give it, else they will not take it: so it is with us, it cannot but be best welcome, when God doth give us our comforts with his own hands, and tell us good tidings of peace and mercy with his own mouth; Again, we do not conceive, how it will wound our hearts, that we have let any man know our state and case, when we are come to our selves again: If so be then we finde and conceive that all might have been well, and the cure done betwixt God and our selves, without the knowledge of any man, the trouble that way because we have revealed it many times wounds more then ever the temptation did, and some have even wished them dead and fairly buried, to whom in times

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Chap. 6.

Ch. 5. 16.

times of their heaviness they have broken their mindes, and therefore the counsel I give is, first, to try all means, to use all patience, to watch, to pray, to fast, to wait, and if God at any time will come in with comfort, let him do all, and have all the praise, we hiding our griefes from all the world. In great inward sorrows we are too apt to open our selves more then needs, therefore this counsel is in season. 2. See whether we can cure our selves (as thus) what would I say to, or think of another, should he come to me with my very complaint, the same say we to our selves, and see what that will do. 3. When all will not do, and we finde that God doth look strange yet; and we can hold no longer, then we must know, that God doth call us to vent and open our grief to some one or other; now the grief must be opened, God doth call us to a free discovery of our selves to another, and without we do break open the matter, the end is not liketo be good. So (1) James, *Confesse your sins one to another, and pray one for another, and there shall be an healing*; and in this case usually without this mutual and reciprocal confession, there shall not be an healing; I know God could make all well without this, but ordinarily he will not: there is a natural reason, why we finde ease by this venting, because it doth open the sore, and make it as it were run, and so there comes some ease; if we speak our minde in deep sorrow, but to a post, the vent will bring ease.

But

But the *spiritual* cause is it, which carries it and it is because God will have a *communion* of Saints amongst us; he will not have us strange one to another, and he knowes that by curing another, we often cure our selves, and upon that it is, that the pain of the soul in this case doth not nor shall not use to shake, till we have acquainted one or other with our case; so we see, that though the party to whom we confesse, say no more to us then we knew before, yet the very *venting* bring some ease; Satan I know cannot abide this, for few even open all, but there is a remedy, and his tentations is at an end, and therefore he urgeth hard upon the point, to hinder us by all meanes from telling any body: What (saith he) it will all the Countrey over, he will tell his friend, and that friend hath another for his friend and he will tell him, and out it (thus) will, and thou art either shamed or undone for ever. Indeed when God doth not call us to this, it is dangerous to tell our veriest friend: for though he be our friend, and favourite, yet commonly we are not his confident friend, but he hath some other, and he must know it under *benedicite*, and then he is sick, till his bosome friend knows it too; who is commonly some third man, and so there is great danger that it will abroad; wherefore if we can do up our matters by telling God alone, let no man know: but now when we have tried and it will not be, then say, God hath called me to out with it, and

out

Part 1.  
Chap. 6.  
*The way to  
have our se-  
crets kept, is  
not to keep  
them, but to  
reveal them.*

out with it I must, and will live by faith, that God will make them keep my counsel; or if they do not, yet shame me no shames, I will follow God, and confesse I will, what ever comes of it: and here we must know, that when we finde a great disposition in us, to keep it from all the world, that then Satan meanes us some great danger, and therefore he will fill our heads, with a thousand proclamations of shames and dangers, and all to make us keep all close to our own undoing and ruine; say then I know by this, that great hurt comes by my hiding, and great good is to be had by my confessing, in that I find my self so unwilling to confesse it to men, and therefore because I find my self so loth, I will sure confesse. I see, I must tell it some body, else it will be naught, there lies danger, else Satan would not keep such a doe at me to hide it, and by no means to disclose it to any man living. I think I may say it, that never any who disclosed all to some godly friend, did ever yet miscarry; but many who out of some conceits, or by the power of Satan, will not or cannot be brought to open the veine, after long languishing, have made away themselves; when then we finde a great unwillingness (after we have been with God) to let any man know our minde, say, There is a mischief meant to me by Satan; I know by this, in that it is so fore against my will to disclose, and therefore to prevent the worst, I will break through, and out of hand confesse

to some friend; and in our confessing, we must  
 confesse all that paines our soules, in telling  
 Physicians we must leave out nothing mate-  
 rial as touching our disease, that will endan-  
 ger all: so must we not tell some pieces only,  
 but for the substance and circumstances, all  
 that is to the purpose we must discover, else a  
 nail, a stub left in the conscience, will hold the  
 fire burning; many have undone themselves  
 by this, in that they have left some *main* matter  
 out; By *main* matter I mean, that which  
 turnes the conscience out of its peace: think  
 not that we would have Christians run up  
 and down to Preachers for every thing that  
 moves in the conscience: he makes work,  
 who will to the Physician for every stitch and  
 ach; but when the trouble of minde is such,  
 that it wounds the conscience (as *(m)* *Solomons*  
*phrase is*, and every sore is not a wound you  
 know) when it doth so distresse the heart of  
 man, that he cannot enjoy God, cannot do  
 his duty as a Christian, nor enjoy himselfe,  
 cannot live in his Calling as a Man; then it is  
 high time, first to make up to God, and if we  
 be kept off there, then to make out to Man:  
 when then we finde it such a burthen to the  
 conscience that we cannot stand under it, (*For*  
*a wounded spirit who can bear?*) there dispute no  
 longer, but away to some one or other. Now  
 for the choice we must make;

1. First, if all circumstances concurre, let it  
 be some godly and learned Minister, for  
 through that another speake the same words  
 of

Part. 1  
 Chap. 6.

m Pro. 18.  
 14.



Part 1.  
Chap. 6.

Job 33. 23

o Scot.  
Sent. l. 4.  
D. 17 q. 1  
Aug. Conf.  
l. 10. c. 3.  
Amb. Ser. 2  
in Pl. 119.  
Sozo. hist.  
l. 7. c. 16

of comfort, yet they will sound better out of his mouth, and it is his office; and he hath a more particular promise that his word shall prosper; every thing works much-what as it is taken; what he saith because he is a Minister, will be better taken, and digest better with our consciences; so we finde in *(u)* Job, that it is principally and usually the Messenger, the Interpreter, the one of a thousand that doth it.

2. If we see that a Minister cannot be had, or not trusted, or not comfortably used, any godly Christian will serve: James saith to private men: *Confesse your sins one to another, and pray one for another*: Writing, and speaking to private Christians, he doth not tie us to any auricular confession to the Priest, for then the Priest, were also by the place in James bound to confesse to private men also; for here is a mutual confessing one to another, and here they are to pray one for another, which cannot be to absolve: For if to pray were to *(o)* absolve, then their Laity hath as great authority by that place to absolve their Priests, as their Priests their Laity: but to passe them, we say, that a private man may serve as well, and sometimes better, to let us see that all is from God, and from his grace alone; a simple Christian man or woman now and then shall do it by speaking a few pla in words out of the Scripture, when many great Divines have been used, and can make nothing of it; as sometimes, when the Chyrurgion gives the cure over, some woman

makes

Part. I  
Chap. 6.

makes the party as whole as a fish; and what if we our selves cannot other times say as much or more then he can, yet he must use Gods way; he is a *stander* by, and sees more then we can in, and by our selves, and no man is so fit a (p)Physician of himself, whether soule or body: But whether it be Minister or private Christian, who is used, the care must be, that a wise choice be made, and for our choice, let the party be some godly, humble man, and one who hath been in the *fire* himself, and then he will, (as he sees cause) confesse the same or the like to us, and comfort us with the comfort he himselfe hath been comforted by. Take a man of whom we have the opinion, that he is the sure servant of God, and then when we find by his free confession to us, that he hath had the same or worse corruptions and tentations, then we shall soon joyne hands with him and say, that for all this we may be the servants of God too, and that we shall see day and comfort again; and then we will wait with content and comfort, *as the Watchman doth for the light*, because he knows, that be it never so dark, it will be day again; when we have an assurance for the present, that when we are at the worst, we are the servants of God, and that we shall in good time be as well and comfortable as ever we were; as we see by experience in our friend, whom now we make our Confessour and Physician, it is easie for us then, to possesse  
our

p Ad seip-  
sos adhi-  
bent medi-  
ci, & groci  
medicos a-  
lios. *Wist.*  
pol. l. 3. c. 12

Part I.  
Chap. 6.

our souls with quiet and comfort.

Another thing that we are to look to, is that he be a man who can and will keep our counsel; for if he be a blab, the more we conjure him all secrecie, the more sick he will be (like those in the Gospel) to out with it all abroad; and it may be, he would keep counsel better if we did not bind him: And by the way I could wish, that whomsoever we make use of, that we be not too too strict to binde them to secrecie (except in some things the danger be so great that there may be need of an oath,) for it is our nature, the more we are kept from a thing, the more earnest we are after it; and therefore too too severe termes that way, are not so fit. Well, we must then do what we can, to chuse out a man that can held; and herein I think we shall do wisely to do as they do, who do try a New Vessel, prove it with Water first, before they trust it with Wine; thus we shall do well and wisely to sound them with some lesser matters, and if we finde them wanting in secrecie there, then trust them no further; some cautions are delivered here, as that we meddle not with men who are full of tongue, of a (q) *talkative* disposition, for such cannot hold for their lives, nor such as can keep nothing from their Wives or Husbands (for women may be fitter; and in some cases make use of women rather then men) nor such as be of an inquisitive disposition: a man willing to fish out our counsels, is not a likely man

q Prov. II.  
13.

Part 1.  
Chap. 6*Epistola  
non erubescit.  
Cic. ep.  
1. 5. ep. 1. 2.  
Luccia.**Percussorem fugi-  
to, nam  
garrulus  
idem est.  
Hor. 1. 1. Ep*

man to keep our counsels; indeed, if we come to a man of purpose, to reveal our selves, and when we come to the Tooth-drawer, our teeth leave aking for a time: If the rentation *withdraw* for the present, or that we are so oppressed that we cannot utter; in this case, the friend shall do full wisely to pierce us, to draw it out of us, to bid us (r) *write our minde*, lay it down, and leave it behind us, but except in some cases (as these) the man who hath this in him, that he is desirous to know our minde, who doth even itch after our secrets, busie and (s) inquisitive to know what ails us, almost whether we will or not; that man is not to be used, he will ten to one, tell it to one or other: Look out then for a man godly, wise, secret, one who hath been sick of the same, or the like himself, an experienced man in himselfe and others, a Physician in practice, and a friend too, a bosome friend; and if we have him a *David*, a *Jonathan*, a sworn brother, a still, grave, sober-spirited, and humble-minded man, then confesse to him and spare not, confesse to him and fear nothing; and when we have so done, let us not distrust but we shall see a good end; and when we have spoken our mind to one or two, and we have our comfort under two or three witnesses, let's not out with it to any body else in the world; I know spiritual sorrows are apt to vent themselves when once we begin; for when we finde a little ease by opening the sore to one, we think the more we open it unto, the

Part 1.  
Chap. 6

Prov. 11. 13

more ease we shall have, and so we are in danger to shew our ease to all we meet. And here Satan hath a stratagem, that when he sees he cannot make us secret our matters from a friend, then he will urge us to out with it to all, and after wound us with a sore and heavy tentation, that now we have shamed our selves for ever: and therefore my counsel here is, that when we have found a faithful friend, that when we begin and end with him, except we call in one or two at the most, to have the matter under the *teste* of two or three witnesses; And before I leave the particular, I must make bold to call upon such as are made Physicians to the souls of their friend, to make use of these things.

1. That they be not over-earnest to fish out mens secrets; for if we mean honesty and secrecy, they are more bound to us, that we will hear them; then we, that they will tell us; for we are thereby bound to one great duty more then we were, and that is to keep secrecy.

Greenham

2. We must be willing to be made use of by men, as well as by women, by poor, as well as by rich. For as one speaks, who was of great experience this way; there lies a great corruption in it, when we finde our selves more ready, to take the confessions of Women, then of Men; of young women, then of old, of fair then of foul, of Gentlemen, & rich men, then of poore: and which we must see that

that we humble for, and avoid, and be rather Part 1.  
for the poore then the rich, for Men then Chap. 6  
Women, &c.

3. By all meanes we must keep counsel, except the matter stand so, that we sin in keeping close their secrets; and here if yve have cause to doubt any thing, as though his secrets would be pernicious, we shall do well to tell him, that if he ask for counsels sake, that then we will heare him; but if that he have a further intent and his plot be dangerous, assure him we will breake friendship with him; and rather lose a friend of him, then keep his sinful secrets, and lose a friend of God: but if it may be done, then by all means keep it from all, and chiefeft of all, some secrets of the wife from the husband, of the husband from the wife.

4. Confesse againe to them when we our selves have been healed of the like: and say I was sick of the same or the like disease, and by taking such or such things, by using my selfe to these or those courses, I was cured, and am as comfortable as ever I was in all my life: ye would not beleeve how this will settle the heart of a poore Christian, who hath a good opinion of us and our sincerity, do not stand thinking, that they will never think well of us againe; if they do not, an happy losse, if we may thereby bring them to peace and comfort; but the truth is, these are but fancies. If a man have a calling from God, for the good of mens souls, to open all his heart, in the

Part 1.  
Chap. 6

*i.e. in respect of the root, although not ever in respect of the fruit.*

*u* Jam 5. 16

*w* Gal. 6. 2.

*x* Jam. 5. 16

sight of all the Parish; men will think never the worse of him, but the better; and indeed we can confesse nothing one to another, but what we may in a manner know one by another before hand, sith we have all one and the same heart, cut out of the same rock, of the same complexion and disposition, as touching our lust and Original sinne, and therefore if they confesse to us, to have comfort from us, we may do(*u*)well (where no great inconveniences are like to follow) to tell them our sins and errours in a mutual manner, as they do their wounds to us.

5. We must pity them and pray for them, and help to carry their(*w*)burdens: we of our selves can do nothing, but we must commend their state and case to God: as they are to pray for themselves, so we are to pray to God for them; and(*x*)*the prayer of a righteous man availeth much, & is of force:* where many may *fely* come together in prayer, the more the better: but in this case of secrecy, commonly one only is to be made acquainted with the matter; and in this matter, the prayer of *one* righteous man shall do the deed; for it is not the worth or force of prayer, but the promise of God which is all in all; here we have a promise, and by vertue of that promise the prayer of one will carry it.

CHAP. VII.

Part 1.  
Chap. 7

*Wherein are general Rules after the Tentation is over.*

1. We must not be cozened so as to think the tentation is resisted and conquered, when it is not, nor yet suffer our selves by Satans deceit, and that of our own hearts, to be made beleieve it is not conquered, when it is: Sometimes Satan doth for a time withdraw himselfe, he may, and doth in skill, cease to sollicite, and lust may sit still for a space, and all to lull us asleep, as though all were done, when nothing is done, as though sinne were killed, when it is as lively as ever it was. The Tempter will come, and bring seven worse with him then before; and our lust will come again, and take us at some advantage, and do us a spoile; in case we think the tentation ended, when there is a politick giving over to bite for a season onely: What must we do to know when the ceasing is, because the tentation is conquered, and when it is onely by withdrawment for a time? Many things might here be said; that which satisfies is to affirm, that if we have taken pains, used Gods *meanes*, waited Gods *time*, then the work is done as it should be; but if *meanes*, or all *ordinary* *meanes* to be had, have not been used, we have not set God and prayer against the motion: if we finde that the lust is gone, we know not how, on a sudden, no sooner come

How to know when the Tentation is conquered, or onely ceased,



Part I.  
Chap. 7

Heb. 12, 11

almost but gone, here is cause of suspicion, to feare that all is but a practise of our great enemy a purpose to rock us in security, that he may come and take us in the same sin or some other, when vve least think of it, and stand unprepared. Again, if we find no good fruits and effects to follow, no good to come of it to our heart and life; that we are no more humble, no more (if not lesse) spiritual than before; here is great doubt that the temptation is gone the wrong way; for if we do drive this Devil away by Gods meanes, which are spiritual, as prayer, reading, watching; spiritual seed-corne, will leave behinde it, some spiritual fruit; prayers, and holy exercises use not to be lost, they fall not in the dust, but (used right) mortifie and sanctifie, they both must and do; and therefore if we finde ease, but not grace, some quiet, but not the *quiet fruit of righteousness*; (for all that I know) as good the temptation had stayed, as departed thus. But if we finde that we have not onely a bare freedome from the stirre and power of the temptation; but the temptation is over, and good is left behinde, more modest, humble, fearful of sin, careful of God; then the work is done by God, and we have our comfort: When a man then doth finde some respite by turning his thoughts over, to think of the world, that is, or that is to be got or saved, to be set or sold, here or there is a purchase to be made: this is not Gods cure; but if the liberty we now have, over we had, be made ours by turning

Part. I.  
Chap. 7.

ing to God and his wayes, then vve may boldly tell our selves; and bid our consciences rest upon it, that we have gone the right way to work, and that there is no mistake in the matter: And as we must not think we have it, vwhen we have it not; so vve must not think we have it *not*, when indeed and in truth vve have. Satan doth play on both sides; and his devices to couzen us of our comfort this vway are many: what saith he, *All this is nothing but a forbearing of old and wonted occasions, and a wicked man may do this*; Indeed we must not lay the fault on the occasions, as a Tipler doth on drink, that it is made so strong; and the Glutton on his fare, it is so choice, that who can choose but feed by the belly, for the creatures are no kind of cause. Before the Flood, when men did (as great Divines conceive) drink water and feed upon plants; we see there was a world of abomination, and therefore we must lay the fault on our lusts yvithin, not on the occasions *without*; yet this I say, that if a man finde, that by the use of prayer and the word, a man doth in conscience and with constancy shun all the occasions of that sin, which heretofore he neither could nor vvould, there is a cure vvrought; For a brunt in some fit; an unregenerate man may; but to do still, always, forever hereafter: thus to do is a sign of power, of grace; and after constancy vve must see that vve do it in conscience, that vve do not avoid the thing or person, vvvhich vvvere to us occasions

Chrys. in  
Gen. 9. hom  
29. *Ruin.*  
Apol. Thes.  
Self. 33.

How (to avoid occasions) is a sign of grace.

Part 1.  
Chap. 7

Pro. 23. 35

sions of sinning, out of hatred to the person or to the thing, but to sin; that our stomach doth not rise at them; as they are such or such things *materially*, but *formally* as they are to us occasions of offending, and that by reason of corruption, not in them, but in us: He that can do that, that man may say that Satan lies when he tells him that a wicked man may surcease, by hiding himselfe from his old occasions; for in this sense, nothing but grace and the spirit, and some power of the holy Ghost, can make a man shake off his old occasions; a man in his finnes will be so far from refusing occasions when they come in his way, that he will look and make after them; and have them *he wil*, if he may have them for love or money. An hungry man will thorow stone walls for meat; so where the love and raig of sin is, there a man wil and must break thorow fire & water to have his desires finished; the occasions of that sinne, he must and will follow, what ever comes of it; I say it, that nothing but grace can make a man abstaine from the occasions of sin, when he is *strongly tempted*; when not tempted, the matter is not so much, and some men without the strength of grace may forbear; but when the tentation is up, and the passion is on fire, though a man die, and (without God mercy) damne in the place, he cannot possibly forbear without the force of the spirit: I dare affirme it, that he that can and doth, in that order and manner I have set down, either put the

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Part 1.  
Chap. 7

Why evil  
thoughts  
are suffered  
in the god-  
ly.

occasion from him, or himself from the occasion of a sin he hath been and is thus tempted unto, that man hath made an acceptable conquest of that *lust*: and we do wrong our selves I cannot say how much, when we suffer Satan to perswade us the contrary. The *next* thing we are to look to, is, that we do not cozen and deceive our selves, so as to think we have not overcome the temptation: why? Because we are not rid of evil thoughts; It is conquest enough, that evil thoughts are borne as a burthen, and that lust, and Satan for their hearts are not able to bring it any further then thoughts. I know *if* God could he would, and would if he saw it good and fit, take away the swarme of evil thoughts; but for our good they are suffered to flie up and down in our imaginations. 1. Not onely to humble us, for as the thoughts are, so we should be, if we were let alone; they shew our nature, and when we are come to some practice and growth, we are then apt to heave up with conceits of our selves above what is written, to think that we are not as other men are, and therefore to prevent and cure the maldy, evil thoughts are left in us to remember us what we are of our selves. 2. But also that by feeling the thoughts stirring within; and praying against them, we may be kept from acting the sin it selfe, in the *deed*: This must be born, for we must know that our inward lust, ever foameth out a loathsome fume (loathsome I say, even often to the natural con-

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Greenham

Rom. 7. 22

conscience of a man) and would if it were possible, defile (as one notes) the very regenerate part; sin is to be in us till we die, and therefore evil motions, suggestions, and delusions of Satan must be borne withal: the help is, that we do delight in the law of God, as touching the Inner man; And what if we see them to be more then they were before, it is because our light is more, our sight is cleerer, our spiritual sense quicker; so that if vve have by prayer vvonne the delight and consent away from sin, the more grace we have, the more sins we have not, but the more sins we see; for that if God should have let us see the sins heretofore, when vve had little or no grace, which we see now, vve then must needs have despaired; we could not have born it, it being a great work and power of grace, to be able to stand before the sight of our sins.: and againe we can discern more corruption now, then vve could then, because our eyes are now more open. We must not go about then to conclude against the hair; that sure the victory is not got, because vve see, and feel (perhaps) more evill thoughts, or our evill thoughts to stir more then before; alas did we not feel them, and the burthen of them, we would never care to come to God, to have them done away: and therefore it is rather an argument, that the conquest is comfortably made, and that the Lord doth intend us a good turne, even to help us away with our lust, more and more every day, for that we finde

finde that our lusts do burthen us, and appear in their odious colours more and more every day: make not that then an argument *against* us, which is rather for us: but say, *I find it, I feel it more and worse, I hate it more, I delight in it lesse, I consent not;* and this is sufficient for our comfort for the present, and that man who hath gone thus far, may well be said to overcome the temptation.

2. The second thing to be considered of ~~for~~ the temptation, is, that in ~~one~~ we doe catch a fall, and the tempter without, lust within, do blow and push us down, yet we must not make the matter worse by despairing; for to despaire is a greater fall, than the fall it selfe; this were to leap into the fire, to save our selves from the flame: I know a godly man can never utterly despaire, there is still a seed in him, and where faith is, there is some hope; where hope is, there is not a total despaire; but *doubt* we do (saith *Paul*) yet not despaire; and such doubtings we have as do make our life uncomfortable, and some degrees of despair we do admit, and for every degree of despair that we do suck in, we do suffer the losse of a degree of comfort: wherefore vve must hold out against thoughts and propositions tending to despair, rise with *David*, rise with *Peter*, and grow better after then before. The maine push is given, because we sinne after knowledge; so did these two Worthies, and they are in heaven and died for all that in peace and honour, *David*s conscience when

2 Cor. 4. 13

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*d Sicut hi  
qui habent  
inclusionem  
intra se cum  
indigestam.  
— Si vomu-  
erint rele-  
vantur—  
ita dum  
(peccator)  
accusat se.  
met ipsum  
et confite-  
tur, simul  
evomit et  
delicta atque  
omnem  
morbi cau-  
sam Orig.  
in Ps. 31. &  
Hiero. in  
Ecc. 10.  
Aman may  
fall into the  
same grosse  
sin after  
true repen-  
tance. Per.  
estate of a  
christian,  
Sect. 60.  
Pigeat sane  
peccare rur-  
sus, &c.  
Tertul. de  
penit. c. 7.  
Cal. ep. 257*

when he came to die, was troubled about a lesser matter, I mean the cases of *Shimei* and *Joab*: as for his blood and murther, not a word, why? Because he had made a thorow-peace with God: for those sins in his life and health time, he had compounded with his Judge: let us doe so in any hand, resist, hold out, doe and suffer any thing, rather then sin: but if Satan hath gone beyond us, lie not in sin; up againe; it is not death to commit sin, but it is to lie in sin; *repentance* doth give the soul a (*d*)*vomit*, up comes all againe; it shows great love in God, and great faith in us, to rise up again out of great falls; and when up once, then fortifie our selves we must against relapses: there is a secret depth of trouble in minde will follow, if after our rising we fall again into the same or the like offence, this will cost dear: but yet by the way I affirme, that this may befall the childe of God. In the story of the Judges, the Church up and down did sin the sin of idolatry; repented, and yet fell, again and againe: and this were to unchurch the Church of the Jewes, to say, that Gods people cannot do that sin after repentance which they did do before. And who can think, that *Abraham* did not repent of that his sin in the matter of *Sarah*? yet upon the next occasion, he sinned the very sin again: and was not that a grosse sin, to tell a tale as he did, to lay his wife open to adultery to save his life? which many heathens would rather have lost their lives then have endured, and

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Gen. 10. 13

and what? to make a bargaine, that not for once or so, but *(e)where ever we come*, do thou say, thou art my sister. If this were not in substance, in circumstance a grosse sin, I know not what is: they did as it were consent unto it: and that *Abraham* finding so strange a deliverance by God as he did, repented not, were strange; and yet after he fell into the very same sin again; albeit he had found by experience (*ch. 11.*) that to confesse plainly that she was his wife would have made them abstain the rather from touching her, or hurting him, then to say, that she was his Sister. And *(f)one* dares say, that *David* committed adultery often, because he took *Bathsheba* and had six wives besides, and ten Concubines: and for murder, deny it who can, that *David* went farre, when he said and swore that he would be the death of *Nabal*, and all his innocent family, wherein was a godly and right vertuous wife, and some religious servants: (this was a grosse sinne.) And what if he did not act the deed? No thanks to him; he was resolved if ever man were: and yet after he fell into the foul murder of *Uriah*: The Church in *Nehemiah* and *Ezra* fell the second time, after solempne repentance, into the grosse fact of having such strange wives. *Jonas* did thus relapse, and the Disciples, *Luke 22. 24.* were now the third time in their ambitious humour to strive for preheminance and greatness in the world, after they had been sat down by Christ twice before. A great  
fin

*Perk. Conf.*  
sist of Sa-  
tan with a  
strong  
Christian.  
*Vide Perk.*  
*Cas. conf. l.*  
*1. c. 11. s. 1*  
*p. 284. La-*  
*tine Edit.*



Part 1. Chap. 7. fin it was fith they vvere of a poor beginning ; they vvere all about so many beggers , and yet againe, and againe, and againe they would needs be on horse-back ; and was not Christ often upon that argument, that his Kingdom was not of this world ? and yet these Disciples were urging for some great officers places, even then when Christ was speaking of his owne death and sufferings in all the three places : and that being before convicted of their folly they did not repent, beleieve it who so will. Aye in *Luke* he had just then told them that he was within two dayes of his death and passion ; being, as he said, appointed for his burial also ; yea, he had told them that one of them should betray him , which should have stayed them from doting after high places in his imaginary Kingdome : also this was presently after they had received the Supper, a pledge of love. These circumstances aggravate their sin.

And for the *Word*, we have nothing against it, God will forgive us *seventy times*, that is, infinite times ; a certain number being put for an uncertaine : me thinks it is a sinfull limiting the holy one of *Israel*, in his free and infinite mercies ; of Christ our redeemer in his merits, to say the contrary ; as though God did forgive us, because we have done the grosse sin but once after we are in Christ. And for *reasons* I propose but these : 1. What ever sinne we may repent of, that God may and will pardon : but the sinne of falling a-

gain.

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gaine after repentance into the selfe-same great offence, is a fault that a man may repent of, which I thus prove; because it is not *(the)* sinne against the holy Ghost; for there is no sinne, but *that* sinne which doth exclude repentance: and that every grosse sinne done after true repentance, is not *the* sin against the holy Ghost, I need not prove, because no man can or will affirm it,

There is a sinne called (*Numb. 15. 30, 31.*) a sinne with an high hand, which is not *(the)* blasphemy against the holy Ghost, which notwithstanding I think a Christian after his conversion never commits, no not once; my reason is, because (in case I mistake not) sin is never said to be done with an *high hand*, but when and where there is a full conviction, a free consent, and an absolute allowance; which cannot be said to be in a man after his calling; for I conceive a sinne to be called a *sin with an high hand*, because there is little or no infirmity in it, and ariseth out of a proud malapertnesse against God. 2. 'Tis on all hands granted, that a man may fall into some other grosse sinne, but not (say they) into the same: But of this *they* neither can nor do give good reason, there being no place in the Word, nor any ground in the nature of faith or of repentance; but *that* a man may as well fall into the *same* grosse sin *as another as great*, because that another sin as great, is as contrary to the habit of grace, and act of repentance as the same. 3. What may

stand

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Prin. perper.  
p. 3.5.

stand with the grace of God, that a godly man may do; but to sinne the same grosse sin (for the act of it) after repentance, is not incompatible with, nor contradictory to the grace of God (as now it is in us) for what may stand with Christ, may stand with grace; but to sin thus may stand with Christ, and therefore it may stand with grace. It is (g) written, that one act of sin cannot destroy the habit of grace, as though many might: indeed one act of a great and foule fault hath done it; as we see in the Angels fall in heaven; and in the fall of *Adam* in Paradise, in whom, one act did cast out grace; their grace being not the grace of Christ (the grace of justification) and Philosophers hold it, in some wild and bestial vices: but now as the case stands with us, to double that act againe and often, and I cannot say how often, cannot of it self thrust a man out of Christ: why? Because we are kept in him, and his graces in us, by the power of God and the Spirit of Christ: now for a man to say that to sinne *such* a sin and so, as we treat of, cannot stand with grace in us (that grace being kept in by the power of God and of Christ) is to me uncomfortable divinity. To sin a great sin so as to allow it, cannot stand with grace I know; but I hope 'tis possible for a man to doe and act the deed of a known grosse sinne, not over but over and over after repentance, without approving or allowing of it; for if he may once (as he may upon grant on all hands) then

then I see no reason, but he may do the deed more then once, albeit repentance come betwixt, and not allow of what he doth. 4. That Doctrine cannot hold, which leaves the conscience of a man without a stay, and so doth this: when a man shall be set on the rack for ever, that he is not in Christ, and why? Because he doth sin the same grosse sin after true repentance, Or at least, that his repentance was not true; and if I were not a true Christian, I know not when I shall be; & if this my repentance were not true, I fear I shal never repent aright. It must be held against all true repentance, or else there can be no state of the question made: for true repentance hath a breadth with it; and doth admit of degrees; and if they say, that when a man hath attained to a great measure of repentance, then it wil carry it for him, that he shal never sin the same gross sin again: Here the heart of a man can find no footing, because by this their assertion, no man can possibly set down, when a man hath attained to that point & degree of true repentance, and therefore they must affirm it of any true repentance; *that whosoever hath truly in the least dgree & measure, truly repented for a gross sin, shal never while he lives, commit the same again: and if he do, then as yet he is not, nor never yet was in Christ;* which is a tenet very uncomfortable & no way agreeable with the sweet principles of the covenant of grace, and the free and infinit mercies of God propos'd to us in the Gospel. Lastly, this cannot stand, because no

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*Forma dat  
Nomen &  
esse.*

man can satisfie the conscience of a man, when the sin he hath committed is, or is not a grosse sin. They say that a man may sin smaller sins of infirmity again and again after repentance, and I say, that there can be no sound reason, why a man may not after his repentance do the same grosse sin again, as well as an infirmity humbled for, and repented of. But to passe that, the thing I urge is, that it passeth the skill I think of any man living, to set me down a limit, that so far I may go, and *my sin is but an infirmity*, but if I go a point further, that *then it is a grosse sin*; for I may step one degree and point further, and yet my sin be an infirmity still; then I say, why not another degree further? and so, why not another? and so another, and who can say, when, and where we must stay? The conscience of a man in perplexity, must have a rock to settle upon, but when it is a grosse sin, and when it is not cannot be punctually defined; circumstances alter the case, and many sins of the first table, are grosse and great enough, which yet to many of us, are accounted of as no such sins: many determine a grosse sin from the matter, but the forme is it that chiefly gives name and nature to a sin and the manner is the form of a sin, rather then the matter: and hence sometimes when the matter is not so great, yet the manner may be such, that it may well go for a grosse sinne; The only reason that ever I heard is, for that after a man comes to repent of a foule fault, a mans sorrow is so great, he

feeles

feeles such smart, that he will never come there again, because he will drink of that bitter cup no more. 'Tis true that such a man will go his wayes, and do so no more if he can do withal; but I hope our Divinity tells us, that whatever our sorrow hath been, how much soever the grief was; yet except God do keep us, the *remembrance* of former compunctions cannot preserve us, when the wind and Sun, the occasion and temptation do meet. Now shew me a place that hath in it a promise, that when our grief hath been (*so great*) that then God will preserve us from ever falling into the same fault: I know God doth so tender us, that he useth not to let us come to that passe again, and he makes our fits of former sorrow, a meanes thorow his blessing for to preserve us: but that a godly man shall ever be so preserved, is besides the Text I think. Again, I desire proof that still an end a regenerate man doth, whenever he repents of a grosse crime, entertain his heart with a great deal of sorrow; some I know do, and many, and if you will the most; but that ever it is so, that we never after conversion repent truly of a grosse sin, but our sorrow is much and great; I think there is no such thing in the Word of God: many have that (*inward*) repentance brought about by the pricking of a pin, without a Lance; by the sweet musick of the Gospel, without any great noise of the Law, and so I say, their (*after repentance*) too, when they by occasion and ten-

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tation, fall after their conversion into some foul fact: and then again, how much this sorrow must be, that will keep one from relapsing and ever doing so again, is past my wit to conceive the quantity of it; and the conscience must be able to spell it out, and to say, thus much I must grieve, else my repentance is not right, for such a sin, and I may fall again.

Now where lies this *full point* that a man may be able to speak it. Thus much I must, and have grieved, and am now come to that height of sorrow that is required; and now I know I shall never fall the same fall again. These be strange riddles; the heart of man (I know) must come down, it must melt and break, but yet a little sorrow doth it in one, when a great deal doth but do it in another: some mens hearts after sin are like hard wax, great heat is required to melt it; but others like soft wax, a little will supple it; as we find that at mans first conversion, some men turn to it, without much ado, with legal sorrows; and the sin before regeneration, I hope, hardens the heart, more then the sin after; for before, there is nothing but a stone, nothing but sin and flesh; but after, be the sin committed never so great, yet there is some spirit, some grace abiding, and so some softnesse withal. We Divines do use to teach that it is (*b*) love of God, and not the sorrow for sinne, which is the cause to keep us from relapsing, and that a too much sorrow doth hurt & drive us from Christ. We all agree, that a man may go too

hVid. Con.  
Reliq. par.  
1.

22 Cor 7.7  
Chrys. hom.  
89. in Mat.

i far

if far, when there is so much as doth bring us to Christ, it is sufficient; and that sometimes, a lesser degree of humbling and mourning will do that: God doth not delight to see us in our ashes any further then that he may hear of us, and 'tis not terrour of the Law, but the peace of God, which doth *k* garrison and keep our hearts and minds, and therefore this reason is of no force, it hangs the conscience on uncertainty, and no man can determine, when his sorrow is come, to be enough to serve the turn, in this Divinity; besides who sees not that wicked men do grieve over and above out of fear or shame, or both, for some sins and more then godly men do, for the same or the like sins; and yet who dares say, that by reason of this their grief, they could never offend in the same again. Judas did grieve and so extraordinary, for killing Christ: yet I do not think, but had the case come in this way, he would have murdered him again: no trusting him, who presently after *k* killed himselfe: and we finde some, who for murder fall into those flats of sorrow, that they do run upon their own deaths, and cause themselves for very remorse of conscience to die a dogs death. Let us then say, that it is a dangerous case, for a godly man to sin the same great sin after repentance. What if it do not put him out of Christ? what if it do not hang him? Yet it burns him in the hand, whips him up and down the town, my meaning is, that it doth cast him into a bed of miserable sorrow; but

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jDurand. l.

4. D. 17 q.

4. n. 7

kPhil. 1. 7

ppspñores.

lMat. 27. 5.



Part 1. Chap. 7. withal we must say, that it may possibly be that after true and hearty repentance for such a fault, a child of God may chance to fall into the same grosse sinne again and again, how often I cannot tell, but this I can tel, that how often soever he sinneth, let him repent, and return, and his pardon is ready: They wrong God in his mercy, and men in their comfort, who do say the contrary.

m Scot. 3.

Sen D. 2.

q. 1. sect.

Dicitur  
communiter.

It is better  
to be kept  
from sins,  
then to be  
cured of  
them.

n Luk. 7. 47

3. The third duty that we are to look to after the Tentation, is, that in case we do not finish the sin, not aet the fault, but do drive away this fury; that then we be very thankful to God; 'tis *his* doing only, 'tis *his* grace that moved him to stand for us, when we were in danger to cast away our comfort: it is a great mercy to rise again, but a greater when God comes and stands betwixt us and the fall. Of the two, it is *n* better not to sin the sin, then to be recovered after we are down; as it is in it self for a man to be preserved from a disease, then to be cured of the disease. I confesse that we have a greater *experimental* taste, both of the love and power of God, when we are recovered: But yet as touching our peace and comfort: I hope we all see, it is better not to sin the sin, then having sinned to be healed; we save a great deale of inward paine and bitter sorrow by the bargain, Christ I know tells us most Divinely and sweetly: that to whom much is *n* forgiven, such do love much, but yet we must not sin many sins, that so much may be forgiven us,

and

and we love much, this were to turn the grace of God into wantonnesse; and that which *Augustine* hath up and down in his *p Tom s*, answers all, that those also are to love much, who have been preserved by the Providence and Power of God, from doing such and so many transgressions as some others have; for why, saith he, have we not sinned those finnes? Was the cause in our nature? Is the reason in our will? No, but only in the goodnesse of God: we are then to thank him, and love him for the sins we have committed, and have had our pardon for them, and for those many more which we should have done had not the Lord been, all one, as though vve had done them, and had found a pardon of them; and one degree more, and that is, that by reason of his meer mercy, vve have been strangely perswaded from so sinning against our God, from so troubling the quiet of our own hearts and in some particulars, from so scandalizing the Church and people of God.

4. The fourth dnty after the temptation is, to make a good use of it, to get some good out of it, we must come to some fruit after we have been so handled with such bitter plunges. The Earth after Winter becomes fruitful, so must vve be; now the good that comes by temptation is manifold. 1. A sight of some corruption we saw not before: The beginning of all our comfort ariseth from an humble sight of our corruptions; and 'tis fit, that

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o *Jud. v. 4*

p *De sancta*

*virgin. c.*

40, 41

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that when we will not see them, and abhorre them by what we finde in the Word, we should have the experience of them in our selves; then we say, till now, little did I think I had been thus and thus given to such rebellions; then we cry, *Ah wretched man that I am*, what a beast, what a diuel am I? This doth mightily empty us of our selves, and then we quickly fill with God, with Christ: this is amends enough for all our toile, that we are made to see somewhat in our selves, which before now, we never thought to be in our hearts. 2. The second is, to see that there is some sinne, not sufficiently and thoroughly mortified, that as yet we have not gone to the quick of it, and what that sin is, and now to take it in hand again, and never give over till we break the heart of it, lest it lie in the wind and do us some spight against another time. 3. A third is, to grow acquainted with the wiles and depths of Satan: A godly man should be well acquainted with the diuel, so as to know and to finde him out in his stratagems, and this is done more by tentation, then by all the reading in the world. 4. To be acquainted with the goodnesse and mercy of God, to be able to finde out somewhat to purpose, in the mystery of godlinesse, how God doth make sin to cure sin, one thief, one corruption to cut the throat of another, one corruption to prevent a worser; fetch heaven out of hell; to learne to speak it by experience, and to say, I had sinned except I had sinned; I had gone

to

to hell, except I had gone to hell: that the worst pride comes out of our graces; that our best grace, the grace of humility (p which makes room and way for all the rest) comes out of our sins. Now then we should not find our selves, or Satan, or the Lord out, were we not taught it by our tentations. This made Fox use to say, that his graces did him most hurt, and his sinnes most good, (a Paradox:) but by our own tentations we know his meaning: this made (q) Luther to say, that these three things made a good Divine. 1. Prayer. 2. Meditation. 3. Tentation: this good we have by our tentations, that we come to know our selves, to know Satan, and to know God: such is our estate, that the farthest about, is the nearest way to heaven; we cannot go to heaven by Geometry: we must fetch a compasse by the gates of hell, and see what newes with Satan, ere we can relish the sweetnesse and goodnesse of the promise, we cannot else take God for Gods sake, and have heaven on Gods termes; we cannot come to God but we must r follow Christ, and follow Christ we cannot, except we deny our selves, and deny our selves we will not, were it not for the crosse, and man would do any thing, rather then take up his crosse; were he not buffeted and s beaten to it by some tentation or other, and therefore thank ye tentation, that ever we come to heaven: whatever it is to beare a crosse, when God doth lay it on, I am sure it is an hard and an hard thing,

for

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p Jam. 4. 8.

3 Pref.  
Tom. 1.  
German.

Mat. 8. 34

2 Cor. 2.  
7.

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*H. b. 11.*

35.

*Tortured,  
not accept-  
ing deli-  
verance.*

*1 Cor. 5. 2  
Chrys. de  
pauis. hom.  
10.*

for a man to take up his Crosse; and yet by tentations we are brought to: this: wherefore we must do our selves this good by our tentations, when they are gone and over; that now against another time, we know the better how to do with Satan, that he shall not put such tricks upon us, and cozen us out of our comfort, and that chiefeft of all, by his Art and skill. 5. We must learn for ever after to pity others; and out of pity and mercy, to do them in their spiritual sorrowes, all the help that possibly we can; let us mourn with them, and have a feeling of their case, and the rather because once or often it hath been our case. *Paul* doth not say to the incestuous Corinthian thou art puffed up, but turnes himself to the standers by, and saith not (he is) but (ye) are puffed up, and have not rather mourned; now the sense and the fresh remembrance of this, that but the other day we our selves were as sick as they, and by the meer mercy of God we got our selves out, should and it will bring us to shew all mercy to them, to mourn over them, and not to pride it over them, as though we were free from ever suffering the like lust; whereas by our own experience we rather learne to walk humbly before God and man; remembering what hath been, and considering what may be, if we our selves should be tempted. This then is a golden lesson which our own tentations ought to teach us without book, to restore such an one with the spirit of meekness

nesse, do (saith the *g* Greek text there) as Surgeons do; who use all tendernesse in handling arms and joynts; when they are out of joynt: lets do what we can to set them in joynt again with all love, meeknesse, pity and compassion. You would not beleeve what good it will do a sick soul, to see another pity his case, to *w weep with them that weep*, it furthers the cure exceedingly, and we do become the more willing by odds, to set to our hand to help, because we do remember how it stood with us, when we were in the same or the like case; say, I may thank my *temptation* for this, that I have either such will or skill to restore my poor brothers soul; And so much the rather are we to study mercy and meeknesse, because when we go about to fetch men out of their sins, men are subject to fret and snarl, it is like *x waking* one out of sleep, and then we see how out of quiet they be, ready to brayle at their best friends; so here: And therefore we have need of meeknesse, and patience, which our own experience in our own assaults and tentations will learn us sooner then all the reaching in the world. 6. And lastly, by the bitter taste of our *tentative* corruptions, we must now out of our owne sense, learn to loath and to abhorre them, that our corrupt nature may be an ugly sight in our own eyes: We see in the Word, that *y* grown Christians have been the men who have come to loath themselves in dust and ashes; so *Abraham*, so *Job*, when old, they did

by

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*g* Katap-  
tizete.  
*Vid. Bud. in*  
*Com. Nihil*  
*sc. probat*  
*spiritualcm*  
*virumquam*  
*peccati a-*  
*lieni tra-*  
*ctatio, cum*  
*liberatio-*  
*nem ejus*  
*potiusquam*  
*insultatio-*  
*nem potius.*  
*que auxilia*  
*quam con-*  
*visia medi-*  
*satur. Aug.*  
*in Gal. 6*  
*w Rom. 12*  
*15.*  
*x Multi ho-*  
*mine, cum*  
*a somno ex-*  
*citantur*  
*litigare vo-*  
*lunt: aut*  
*dormire*  
*cum liti-*  
*gare pr. bi-*  
*bentur.*  
*Aug. in*  
*Gal. 6*  
*y Chrys. in*  
*Mat. hom.*  
*26.*

Part 1  
Chap. 7

1 Gal. 6. 14

m Ps. 38. 5

n Ps. 14. 3

o *Habeat aliquis san-  
guinem olfactum ani-  
mæ, sensit quomodo  
puleant peccata.* Aug.  
in Ps. 38. 5

by reason of their sinne abhor themselves, in dust; and in that which is worse then dirt, (*in ashes*) and this we shall never come so thorowly to do, till we come by reason of tentation to be as *Paul* was, a very *crucifix* of mortification. Ah this selfe-love, how it makes us carrie a moneths mind to our lusts, we have a doting humour after our corrupt lusts still, and therefore all is little enough to bring them out of request with us; they had need sting us, and that home too: say we have a running sore in our bodies, which none else can well abide to come near; yet such is our self-love, that we can abide the sight and smell of it well enough; right so, we are so enamored with our own sinful affections, that albeit our lusts are corrupt matter, and do *m* stink like any carrion, and would make one sick to see them, yet we can abide them well enough; our nature is altogether by *Adams* fall, and our falls become filthy (the Hebrew is *n* stinking) we stink horribly, and yet, because we have an ill and a stinking *o* nostril of our own, we can away with the smell well enough. Now comes a tentation, stirs the wound, makes it stinke and smell; we are so prepared with the sorrow and wofull fruit of it, that we come to take our sins as they are in their kinde, and at last we are so changed and altered, that what we loved rather then our life, that we come to hate as any death: This use we may and must make, by looking back on our sore and heavy tentations (which

we

we may thank our lusts for) when once they are past and over.

Part 1.  
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The fifth and last duty after our tentations are shut up, is to prepare for a further battel, for another encounter: *p* he went away from Christ but for a season, therefore ere long he will come again; how long it will be first I cannot say, but ere long it will be, he will stay away no longer then needs must, as soon as ever he can get leave he will come without sending for: though I name Satan, yet I mean such mixt tentations wherein lust and Satan do tie together; but because Satan useth to fire the matter, and to set the wheelles a going, therefore it is that we do use to name him, as though all were his doing. The thing I first propose is, that we wait in daily expectation to have some other fits, for we are too too apt to dream of (I know not what) peace and freedome after a tentation is done away, and then we are in danger to grow secure, which when our enemy once perceiveth, he will then come and make use of his advantage. A boy in the school, after a sound beating is past, falls to his liberty promising to himself that he shall not be had to horse yet a while, and is off from his book, till his Master comes again and hath him by the skin: so when we have had a scourging with the smart of some soure tentation, we think now the worst is past, and that we shall have no more such reckonings: then comes the tempter, calls up our lusts, and finding us secure,

p Luk. 4. 13



Part 1.  
Chap. 7.

cure, doth us a shrewd turne; so we finde in the Saints that after a storme once blowne over, they use to catch their falls; when we have stood free from our usual sicknesse a year or so, we use to give our selves to disorder in diet, as thinking that no sicknesse can now take hold of us, and then we are over head and ears in some diseaie ere we are aware: so tis in the soul, we must then when we are on the other side of some heavy tentation, do as Mariners do in a calme, mend our tacklings, get our things about us: as not knowing how soon, how sudden, another, a worser storme may fall: take heed then after we have put off our fits, of a secret sloth; watch still, lie in our armour, for as sure as we live (if we live at any time) we shall meet with another bout ere long; for when we grow up in grace and come to some perfection, we shall hear of more sorrows. God hath ever been upon his Saints with greatest trials, when they come to some age and strength. He will then build with us when we are seasoned, as far as our strength will go we shall have it. And therefore when old, when

q Philem.9

*Paul q aged, do not say I have done; now our faith is most, our wisdom most, our graces strongest, and therefore repent and say, there is worse behind still; we must have some Interval, some Times betwixt our fits, some good dayes to breath in, & else we should not be willing to live, else we should not have strength to hold out the next fit; and more*

r Ferus in  
Job.3. Ser.  
18.

fits

Part 1.  
Chap: 7.

fits in their times we must have, else we should not be willing to die. Say then, I look every day for a fit; and therefore I will not be without my medicines in a readinesse; and in all our Physick be sure to put the blood of Christ: Satan is not so beaten, nor such a coward neither, but he dares come again, he will put it to the adventure; he had little hope to do any thing against Christ, never was he beaten as he was by him; yet he came again, and again, and so he will to us: the thing I commend then to all our care is, to stand upon our watch and sure guard. A question is made by some, whether Satan may come to the same man, with the same tentation after he is wel beaten and conquer'd? *Durand* saith, he may to others with the same, he may to the same man with some other tentation; but to com to the same man, with the same tentation, to shoot the same bitter arrow at the same man who did conquer him, he thinks Satan will not; his reason is, because Satan will not come where he hath no hope to be the Victor: but, saith he, he hath no hope of having the victo-y in the same kinde over the same man. As a man who is once beaten in the field, you cannot get him into the field with the same man at the same weapons; and a Cock once made to run away, will fight no more. The answer is, that man is usually beaten in the field for want of courage, or strength, or skil; but Satan is beaten only, because we will not give assent and way unto him,

*Satan may come again to the same man with the same Tentation.*  
*Lib. 2. d. 6. q. 4*

*Damones & virtutis inter nam speciem possent in hominibus cernere, non sensarent, sicut in Job nollet arena o utique superari.*  
*Aug. de Gen ad lit. l. 12. c. 17. s. 3*

Part 1.  
Chap. 7.

1 *Par.* 1. 9.  
114. *art.* 5

1 *Par.* 1. 6

him; and therefore what if we now repel Satan by resisting him in his tentation: it may be at another time we shall not be found in so good a minde, nor in so prepared a disposition, to resist and deny him in his sute: what knows he whether we have lost of our former strength, or wit, or will, or grace, or care, and vigilancy? But above all Satan will try, whether that God, who now doth not, at another time for some causes, will suffer us to be led into the tentation. It is not our strength, but Gods that doth it; it lies not simply in our will, but in the Will of God: *† Aquinas* I think is in the right; Satan would come oftner then he doth, but that God who knows our strength, or rather our weaknesse will not suffer him: and though he loves not to be beaten, and desires not to come where there is no hope, yet it must be as God will, and not as we will, nor as Satan will: if we *(u)* need it, we shall have another trial; It is the devils nature, he is the tempter, his malice is his formal being, and he will not, cannot chuse but come against us, as often as the Lord shal please to let out his chain: what if he hath no hope to conquer us, yet he knows he shall molest us; He is at no quiet himself, and he would not that we should have any rest neither, as far as he can do withal: it doth (as it were) do him good, to go about to do us hurt: *he will*, (because he *must*) go away for a season, and after a season, *he* both *will* and *must* come again; and if we grow negligent, lie open  
an

and naked, as not once thinking to hear of him  
 at all, or at least not as yet; then he is for us, and  
 hath his blow, his full blow at us: from hence it  
 is, that often *in the same lust* we beat him now,  
 because we are prepared; he comes and beats  
 us another time, because he takes us unprepa-  
 red. Again, Satan is not ignorant, that when we  
 have had as much as ever we can do to get him  
 off at first, we shall be loth to be troubled *there*  
 again, and that it is a weary hand to be tired  
 with the same anguish, and this moves him to  
 try the second, the third time; aye, and some-  
 times oftner the same way, to prove what he  
 can do; for he is not to learn, that it is  
 more for want of heart than strength that we  
 use to yeeld; These may be the reasons, why  
 Satan comes again many times with the  
 same assault: but if we look to God, he doth  
 order it that we shall be tempted in the same  
 vein, because he sees that we by use and ex-  
 perience have got more skill *there*, then any  
 where else, and that we have our weapons  
 ready to break the blows which come that  
 way; and thus because our loving Father  
 knows, that now we can tell better how to  
 fight at that weapon and war, then any other,  
 he out of his goodness will have Satan come  
 that way or not at all. He intends us the victo-  
 ry; and now sith our conquest is in the same  
 temptation, in which we are tried and skilled,  
 both certain and easie over it is in any  
 other, Satan must come upon us with the  
 very same trials; Thus we find why the

Part. 1.

Chap. 7.

same tentation may befall us more then once or twice.

2. Sometimes Satan changeth his weapon, and tries us the clean contrary way, with such assaults as we yet never felt in all our dayes before: he hopes that there we have no defence, that we do not expect him at that doore, and thus he thinks, comming in with his blast at a contrary point, to blow us down; and here we must do as the Pilote doth, have our compasse ready, and stand ready to turn our needle to any point, knowing that our lust within is for any sinne, and Satan hath skill at any tentation; all is in a manner one to him, he can tempt us to covetousnesse with as much ease and art, as to prodigality; and therefore what ever our tentation hath been, and whatever our *humour* hath done, Satan can change hands, and so must we expect to find. The Word will furnish us against him, come when he will, or which way he will, be it the same or some other way; here we must take comfort that (say) he come with some other weapon, it ought to be to us an argument, that sure now he begins to be out of hope, sith he doth shift his weapons thus. 2. That God will have him turne some other way, to purge some other streame; another lust must have another purgation. 3. Change of Physick is good, for that the same potion alwayes used will not work so well; the longer we are used to the same tentation, the lesse it worketh.

eth with us. 4. God will have us learn skill (by experience) at all sorts of spiritual combats, trials, weapons. The sum is, that sith when we have gotten the better of some great tentation, we are subject to be drawn into spiritual pride or security, and so to cast away our armour: we must learn to expect to hear of another encounter, to wear our armour about us, to stand ready against all assaies; *Hezekiah, Asa, Jehoshaphat*, after they had gotten thorow some sore brunts, are said then to fall; and this came because they thought not of it, grew into some conceits, were willing to please themselves with hopes of freedome or respite, now for a time, or for ever after, or that what was done, was by their own strength, and that now they needed not to look after God in such particular manner any more. By their mistakes and falls, we must learn to stand still in a continual expectation and preparation, when one tentation is over and past, that another will come, and that ere we be many yeares elder: If it come not so soone as we we look for, there is no hurt done, we are provided against another time. And thus much of some general rules, as concerning tentations in the general.



## THE SECOND PART.

### CHAP. I.

*Containing some particular Rules,  
serving to help us in some special  
cases in common to them all.*



Great Doctor in our *Israel* doth observe, that the conscience of man is wounded most with the third commandment in cases of Perjury; the sixth, of murder; the seventh of adultery I may ad(besides some others) the tentations of blasphemy, against the Nature, Essence, Being & prime Attributes of God: these do shake the conscience of a man, because there is a main principle in the heart and conscience of man, fully and strongly convincing him of those particulars, *viz.* That there is a God; That he is truth; That he is an avenger of all Perjury; That we must let men alone with their *Lives and Wives.* Things wherein

wherein a man may make restitution and save the sore, do not use to urge so much when once we are brought to restore that which by fraud or force we have taken away; but in matters of blood and *unchastity*, no restitution can possibly be made to man: for who can help men to their lives or chastity again? and this is the reason, that these finnes make such a foule cry above others; but of those particulars more hereafter. I mean first to propose some Rules which may serve all these in common: then some that are more proper to each temptation in several.

1. We must not make the matter worse then it is, which in *these* temptations, which are accompanied commonly with much horror, is dangerous; for as we are not to lessen the matter, so it is neither lawfull nor safe to make the things worse then they be; to pore into the sore, to break it up into too many pieces (*in this case*) is perillous: Indeed when we are apt to grow secure and presume, we are advised to aggravate matters to the most; but when we are downe the winde, and subject to despaire and feares, this is not appoved to be either lawfull or safe. 1. It is not *lawfull* to make that a sin which perhaps is not; or that which is a sin, to appeare to us greater then it is: things must be represented unto us in their true colours; and as we must not set the sin higher then it is; so not the guilt of it neither, this were to sing the song of *Caine*,



Part 2.  
Chap. 1  
Gen. 4. 13.

*Frangere  
dum metuis  
frangis,  
Cbrystallin  
Mari. A-  
popb. 111.*

2 Tim. 6. 12

*My sin is greater then I can bear :* He did not say so because it was so, but it was so because he said so : we must see that we do not make sinnes where God makes none ; lest we come to make that *not* to be a sin which is a sin ; & some men are miserably tormented for things which are onely sins in their conceit, and not in truth. 1. It is *unsafe* in all, but most of all in these kinds of tentations, because man is a timorous creature ; and when in this vein, he is apt to be discouraged ; fear of discouragement makes a man fall, weakens a mans purpose and resolution of resisting, as a boy is many times out in saying his lesson, only for feare lest he be out, who could say perfect till he came to say : and a girle being threatned and terrified, breaks the glass only for feare of breaking it : so when we are in feare joyned with discouragement, Satan hath a great advantage ; and these sins thus amplified and set up, do mightily faint and discourage the heart and spirits of men ; and who can fight with any heart against an enemy, that he hath little or no heart to conquer ? Now when we do make our sins worser then they are, then it doth secretly steale away our hope ; and so we make no great haste to resist, nor have no great heart to fight : We then must learne, not to make it lesse, lest we be too slothful, nor more, lest we be too fearful ; but just as the matter is as neer as we can, that so we may be fitted and prepared, to fight the good fight of faith, with diligence and watchfulness.

2. We

2. We must not suffer the thoughts of these horrible tentations to tarry in our mindes; they are Gods and our greatest enemies, and we must shut the door against them: what if we dislike and distaste them? yet (as one notes) this rowling of them up and down in our heads, doth shew that there is an insensible liking of them in our hearts; we must set our hatred against them, and thrust them away presently, and hold it a dangerous thing to be thinking of them. God cannot take it well, if we mislike a thing in judgement and not set against it, with the means God hath appointed and sanctified to that use: Satan will cozen us, as though that our very misliking of them were enough in things *foyle*, and that there were no fear of danger; where as nature it self, doth look sadly at these tentations: and the mislike we feel, may well come from the influence of the law of nature. I have learned that we are never the further off from a tentation, for our misliking it onely, but the nearer, except withal in affection, we humble for it; as well as distaste it in our judgements: what if the dislike be not because it is a sin, but because there is some fear or shame? This is self-love and pride, and this will work (*in*) the sin, if we go no further, & that by Gods just judgement: our duty then is not to suffer the thoughts of such wounding and terrifying tentations, to tumble up and down in our mindes, though we have no mind to them; for either by dis-

couraging

Part 2.

Chap. 1.

Aug. de  
Trin. l. 12.

Greenham.

Part 2.  
Chap. 1

Cum le-  
gem quis.  
que viribus  
suis putat  
implere,  
nihil ei  
prodest ista  
presumptio  
imo etiam  
tantum no-  
cet, ut ve-  
hementiori  
peccandi  
desiderio  
rapiatur.

Aug. Exp  
propof. ex  
ep ad Rom.  
Arist. Eth.  
1.7 c. 6.  
2 Cor. 12.9  
Aug. in Pl.  
31.

couraging us or inticing us, they will get further hold: but we must cast them off, set the world against them, and turn our thoughts to some better subject, and chiefly to think on those two great days, the day of Death, and the day of Doome.

3. We must (of all) see that we set not against those of our own strength: We can do as much as nothing, by our own power against any lust; but least in *these*, because, what through fear and horror, and what through the swinge and violent torment of these two passions of anger and lust, a man hath but little use of that reason he hath; and so the more he strives this way, the worse it is; it doth but encrease our desires to the sin; Our strength is here to pray and expect, and laying all natural and carnal weapons aside; let God alone to do all, and out of grace it is, that he doth do for us, what he doth in our trials and conflicts; and therefore *Paul* had his answer, that all was to be done by the grace and mercy of God; and so we find that the Lord said not to him, *my power*, but *my grace is sufficient for thee*: wherefore we must put all upon the power and grace of God: Turn Satan to God, to Christ for his answer, set the grace of God against our sins, when (coming) to prevent them, when (come) to pardon them: set the power of God against the strength of them all; believe it, that the grace of God is sufficient, either to prevent us, or preserve us. He is in great danger who (in any) but

of all in (these) potent tentations, goes by his own wit, or reason, or worth, or strength: He is in safe case, who can say I deserve nothing, I can do nothing but hurt my self: and make work for sin and Satan; I mean to put all upon God, who will work mightily in me, and for me; nor I, but the grace of God which is with me; He is all in all, he will do all or nothing, that he may have all the praise of his grace,

Part. 2  
Chap. 2.

1 Cor. 15.  
10.  
Gal. 2. 20

## CHAP. II.

### *Of Atheisme.*

**T**HE helps which serve in general for every particular assault might be many; some we will propose, and first in those tentations which are in things of God, then in things of man; for God, we are much assaulted to Atheisme and Blasphemy; to Atheism, as the greatest sin that is, in that it smires at the root of all; for to say the truth. 1. All sinne comes from Atheisme: (for who would sin, did he then verily think that there were a God that saw all, and would punish all) and such a God, God must be, or no God. 2. And all sin tends to Atheisme (for when we have sinned, sinne doth draw towards Atheisme exceedingly, wipes out all notions of a Deity as much as it can;) and when we are in  
fin,

Part 2.  
Chap. 2.

*Animus  
qui multo-  
rum (cele-  
rum sibi  
conscience est,  
cum futu-  
rum iudici-  
um formi-  
det, atque  
exhorrescat  
nolisque  
munda in  
melius vita  
sibi consu-  
tere, in cre-  
dulitate  
quietem  
suam qua-  
rit. Chrys.  
in 1 Cor. 6,  
Hom. 17.*

*Jam. 2. 29*

*Satan is no  
Atheist.*

sin, we must be either willing to get out of it by repentance, or else we shall be willing to turn Atheists; the best of our play then, being to feed our selves with a conceit, that all is but talk to hold men in awe, and that there is indeed neither Heaven nor Hell, no place of torment; that when we die all is gone, that it is with us no otherwise then with a beast. Thus when the conscience will not get quiet by turning to God by repentance, then it will seek to quiet it self by unbelief bearing it self in hand, that there is no such place as Hell to torment men in: consider withal, that Satan doth all he can to make men Atheists, because, when there is no fear of God before mens eyes, they will sin all manner of sins that the devil would have them sin. So *Psal. 14. The foolish hath said in his heart there is no God*, what follows? They are corrupt, they have done abominable works; thus then, when once men take to Atheisme, they grow most corrupt and do abominable works; there is no hoe in sinning then; for what should or can keep the wit and will of man in, when once we conceit, that there is no such thing as God? The Devil cannot be a flat Atheist, for he *believes* and trembles; and were it nothing but the sense he hath of the wrath of God tormenting: why that is enough to prove that Satan doth fully and undoubtedly acknowledge a Divine power. He is not an Atheist, because he *cannot*, because *he shall not*, but yet he bears good will to Atheism.

theisme, because that sin doth much advantage his Kingdome, Saint *James* doth prove, that God tempts no man, because himself cannot be tempted with evil: by nature he doth hate sin, and therefore he cannot tempt to sin: and Satan could not tempt *Eve* till he had sin; nor *Eve* *Adam* till she had sin herself: all this proves not, but that Satan may and doth tempt us to Atheisme, a sin which he himselfe hath not, nor hates not: for though he cannot sin the sin himself, (as the devil cannot do the act of many sins, as Adultery) yet he loves the sin; it is not for want of will that he is not an Atheist: for he would give any thing, he could turn Atheist, and finde some kind of ease, by thinking there were no God at all: and it is a sinne which is incompatible and cannot stand with the estate of a damned Angel; but now his desire being to damn soules, and this being the most damning sin that is: he doth use all meanes to wipe out of the heart of man, all impression of the God-head; and the best men that be, have too many thoughts this way; and (as I shewed) it is the master-vein in our Originall lust; and were it not for the law of Nature, our sinne and Satan would make monstrous flat Atheists of us all out of hand; but God hath so wrought in us, an (g) impression of a Diety, being the maine Pillar of the law of Nature, that we never can (h) possibly, nor all the Divels in Hell comming in with their forces, bring our hearts to an utter extinguish

Part. 3  
Chap. 2.  
Jam. 1. 13

Aug. in  
Psal. 58.

Perk. of I.  
magin. c. 3  
Calv. Inst.  
l. 1. c. 3. Sec.  
1. Clem.  
Alex. in  
Protreptico

Part 2.  
Chap. 2.

*Dici frequenter  
audimus  
O Deus,  
Cypr. del. da.  
van. Molin.  
De cognis.  
De. p. 7.*

*psal. 10. 4*

tinguishment of that Law ; and that principle of natures Law ; and we do finde , that our deepest Atheists in the world when in extremity , and put to it with some sudden affrightment , do use to cry, O God, O Lord ; and therefore this corruption and tentation, is with the more ease opposed and answered, a man hath on his side the works of nature , the Law of nature, the Law and fire of his conscience, fearing and trembling at the wrath to come ; but when all is done , that which must and only will hold us against the tentation when it is strongly put to by Satan , is to flee to the Word of God : The Word saith , that there is a God , and therefore I will believe that there is a God : out of tentation other considerations taken from nature and from divers Acts of Divine providence may stop the mouth of our Lust, which would not have God in all , that is , in any of our thoughts ; but when once we are set upon with some fierce tentation, I would wish all Christians to do these things ; the first is not to enter into dispute with his own reason ; for the understanding of man , is too weak, & too short to reach the comprehension of a Deity: he that shall take (in) his own thoughts and muse about the nature and infinite Being of God, shall but let in Satan the more : the counsel then I am bold to give to the poore Christian, is , in any hand not to study this point , but to take his minde off from thinking and disputing this argument, lest he come

to

Part 2.  
Chap. 3.

to say in his heart, I cannot conceive what God is, and therefore I doubt me there is no such being. Away then with all reasonings and disputes about that subject. 2. Then cleave to the word and say, though my reason cannot tell what to make of it, though lust in me say there is no God at all, though Satan say that there is no God, and most do live as though there were no God: yet because it is in the word, the scripture saith it, I must and will and do beleve it; we must see both God and Heaven and all in the word. Doubts I know, that have any ground, ought to be scanned, disputed, answered: but Atheisme is a deniall of the (k) first priciple of all Religion; and therefore the best way is to begin and end with the Word, and to know that such a principle as is the essence and existence of a God, ought not to be so much as questioned. It is a meere scruple, and the safest way is to reject it as soone and as often as it doth come; put it off, as a thing neither worth nor fit for consideration; we shall finde that by often rejecting such scruples, the conscience will be better confirmed and settled, then by going about by reason and arguments to answer them. He that shall goe about by the force of his owne wit to conquer his Atheisme, is in great danger to fall into some degrees of it; for when he sees that reason cannot finde out what this God is, he will come to question all, and to think that there is no such being; He then doth best, who doth dispute

Civ. de  
nat. decr. l. 1



Part 2. dispute least, and in the heat of the temptation,  
 Chap. 3. rests himself wholly on the Word.

### CHAP. III.

#### Of Blasphemy.

Job 1.9.

**F**OR tentations of Blasphemy, as *Curse God and die*: the servants of God are more afraid of them then hurt; they are rather *bug-bears* then such as use to produce in them any real effects: they carry with them such a deale of horroure that they seldome take; for when once we confesse a true God, it will make our haire stare to thing of blaspheming him, and so we fall into piteous moods of terrour and horroure, which keeps us from the sin it self; but we must set down what we conceive may do us help this way.

1. We must get an assurance that God doth love us, and then we shall love him, and love always thinks and speaks well; but if we once take a thought, and it grow firme in us, that God doth hate us and will curse us, we will hate him again, and be ready to curse him: and this is incident to us in times of some great afflictions; as in *Jobs* case, when God doth handle us fore, and worse then he commonly doth others: and we finde some circumstances, that we cannot fetch a president

Part 2.  
Chap. 3.

dent for in the word; never was the like before; then we begin to apprehend some hard dealing in it, and we grow to conclude, that sure God doth hate us, and then we will be even with him and hate him again. It is natural and usual for hatred to breed hatred; and when we abhorre and hate God, we begin to enter into some termes of blasphemy: We all hate God by nature, but yet there is a further measure of hatred wrought in us to God, when we conceive, that out of very malice and spleene towards us, he doth use us as he never did nor doth use any other; and in this case our very stomachs will rise, and our blood will swell against the LORD GOD Almighty. So *Iobs* wife, *Curse God and die*: God curseth thee, do thou curse him. To prevent and cure this, we are to know, that no afflictions be they ever so great, unusual, and unheard of, are any certain signes at all of Gods anger, much lesse of his hatred: *Job* was the first who was ever used as he was, and his wife shewed her self a weak and foolish woman, thence to gather the hatred of God to her and her husband. *Jonah* had a crosse that the world never saw the like before, yet it was no fruit of Gods hatred. *Jacob* had sore and heavy afflictions, yet it went ever for truth (*Jacob* have I loved) he loved him; when? When he afflicted him. *Esaue* had more outward matters to his mind then ever *Jacob* saw: and many great Lords were of his family, & yet (*Esaue* have I hated)

Hold

Mal. 1.2

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Hold it then, that God doth love us, and which we have this perswasion in us, all the Devils in Hell, and all the lusts in Original sin can never make us blaspheme our God whom we love, and of whom we have this minde, that he doth love us: Say then he loves me, and I love him, and then, one cannot be brought to sin the sin of blasphemy. 2. We must get the pardon of our sins; repent we of all our iniquities, and then the crosse can never wring from us words of blasphemy: when we are in great sorrowes, Satan will tempt very strongly that way, and we feare what we shall do in times and cases of great extremity: I fear me (saith the poor Christian) what I shall do in great afflictions; Repent we of our sins, and fear nothing: It is not the greatnesse of the Crosse, but it is the guilt of sin working with the sting of the crosse, which makes men in their tribulation to blaspheme. Revel. 16. 11. we read that the fifth Angel poured down his Viall on the seat of the Beast; and it is written, that they *gnawed with their tongues for pain, and blasphemed the God of heaven*, because of their pains and their sores, (now mark) *and repented not of their deeds*, Here we see that it was not for their pain, so much, as for that they repented not of their deeds, that they blasphemed. Have we repented, or have we not? If we have not, then though our paine be not so much, we are in danger to blaspheme: but if we have repented, be our pain ever so much;

we

we neede not feare, we shall not blaspheme.

3. Say the worst, have we blasphemed? Yet we must repent of our blasphemy, and hope in God: to despaire, is to put ourselves out of Gods mercy and protection: to despaire by reason of blasphemy is a worse sin then Blasphemy; they are both against the goodnesse of God, but yet despaire, is against his goodnesse, his mercy and his truth. I confesse it is an horrible crime to blaspheme against God; and so much the worse, because it is a sinne somewhat like the unpardonable blasphemy against the holy Ghost: neither is it in the wit of every man, to say where the difference lies betwixt them. Besides, other sins are against God in his Greatnesse, Government; but this of Blasphemy, doth speak against the goodnesse of God; and God as he is represented to us; stands more on his goodnesse then his greatnesse; and therefore also this sinne of blaspheming hath been ever held amongst the greatest of finnes: All which must teach us by all meanes to beware of this sin; and we may the easier take heed of it, and save our selves from it, because it being against our natural inbred principle of a Deity, Nature it selfe is afraid of this sinne, which is a great meanes to stay us from the sin it self. Satan I know, is a great blasphemer, and he will assay hard to it to make us to blaspheme: but we must set the Word and Spirit of God against it; and let the Law of

M

Nature

*Deus optimus, maximus, optimus est, be-  
fore maximus, vid.  
Mol. de Cog-  
nit. Det. p.*

25

Part. 2  
Chap. 3.

1 Tim. 1

13

Act. 16. 11

nature do all it can against it too. And if at any time we have been too blame this way, yet we must know that there is a pardon to be had: I was, saith *Paul*, a blasphemer, and *Paul* is in heaven, and which is worse, he *compelled men to blaspheme*; yet on his true repentance, all went well with *Paul*; and so it may and will with us, if we returne as *Paul* did. Christ hath it, *Matth. 12. 31*. That blasphemy against God is a sin, which may, and on the same termes, that any the least sinne is, it shall and must be forgiven. I mean, on our repentance. There is blasphemy against the holy Ghost, which is a *sin unto death*, and there is no repentance for this sinne, nor no hope; the cause is, because no man can repent unto life, except God give him the grace: and we have it revealed, that there is a decree passed in heaven, that the Lord will never afford this sinner the grace to repent. Divers other sinners never have this favour done to them as to repent, but all sinners of this sort are past all hope for ever; many other sinners have that impenitent heart spoken of by Saint *Paul*, *Rom. 2. 5*. But here is a proper impossibility of repenting, which is not common to other impenitent sinners, but found in these blasphemers onely, God in his justice for the ill malignant quality which is in their sinnes, giving them over to the power of Satan, so as never to come out of his hands again. There is a difference betwixt this blasphemy against the holy Ghost, and the blasphemy a-

gainst

gainst God and Christ, not ouely in the mea-  
sure; but in the very kinde; I know Satan  
would faine put it upon us, that we have sin-  
ned against the Holy Ghost when it is no  
such matter: on ignorant Christians he layes  
this, that when they sinne against their know-  
ledge and conscience, that then it is (the) sin a-  
gainst the Holy Ghost, when the spirit hath  
been at them not to sin; yet they sin & grieve  
and vex the Spirit of God: then Satan makes  
his advantage, oh saith he, this is, to sinne a-  
gainst the Holy Ghost: That it is (a) sin against  
the Holy Ghost, I do not deny: but that it  
is (the) sin against the holy Ghost, is false: I  
prove it to be false, because this sin is par-  
donable. Moreover we speak of *blasphemy* a-  
gainst the holy Ghost; now that every sin a-  
gainst the holy Ghost, must needs be *blasphemy*  
against the Holy Ghost, cannot be proved:  
And when we go so farre as to blaspheme  
God, then he makes a cry, now it is too late  
to think of repenting; this is, (saith he) that  
unrepentable and unpardonable sinne against  
the holy Ghost. Our answer must be, by deny-  
ing this sin to be that sin, our reason must be,  
because we are sorry for it, and were it to do,  
again, we would not do it for a world: but  
(the) sinner against the holy Ghost, is no  
whit sorry for this sin, his heart never akes for  
his offence, but he doth so confirme himselfe,  
and is (in justice) so confirmed by God in his  
meere obstinate malice against God, that he  
would have all do it as well as himselfe, and

Part. 2  
Chap. 3.

is desirous to have hell as full as he can: and he doth even wish with all his heart, that wife, that children, that parents, that brethren, that neighbours, that all might blaspheme the Holy Ghost as well as himselfe. *Judas*, I know did relent, (though not repent) and his sinne being not so much out of election and choice, as out of the temptation of covetousnesse he (I think) sinned not this sin, this blasphemer sinning of meere spite and very malice, without any (sensible) mixture of covetousnesse, or any other affection, being malicious against God, even because he will malice him: So the Schoole reach us out of the word. (*Rich.* 1. 2. *dist.* 43. *Lumb.* 1. 2. *dist.* 43. *A.* 26. 6, 4, 5, 6, 7, 8. And this to be the humour of such sinners to be willing to have hell as full as may be, *Aquinas* shoves to the effect of such extreame malice against the light and truth, *Suppl. Q.* 98. *A.* 4. Where out of the nature of malice he proves, that the damned would have all damned as well as themselves. It is then nothing but a policy of Satan to play upon the ignorance of men, as touching the nature and effects of this sin, and to bear them in hand, that when they have blasphemed God, they have blasphemed the holy Ghost: but we must hold a main difference to lie betwixt this blasphemy against God the Father, and that other blasphemy against the Holy Ghost; that as the persons differ in their operations, so do the sins against the several persons; not that the

the third person is any way the greater, but that (to us-ward) the proper work of the Holy Ghost being to illighten, sinnes against the third person are generally worse then against the other two persons; It is called sin against the Holy Ghost not in respect of the essence, but of the office of the Holy Ghost; sin is said to be of contumacy, when the chief is contumacy, but yet with some mixture of infirmity: but this blasphemy against the Holy Ghost is all malice, wilful, without any infirmity, he being (as one speaks) pleased with malice for it selfs sake. As long then as our blasphemy is against the first person, or second, and not against the third, we may be safe; it is but to repent and all is well: they do not prize the infinite mercy of God according to the infinite worth of it, who think their sin of blasphemy against God, too great for him to pardon, as though it were possible for man to sin a sin, which Gods mercy (being simply infinite) had not enough in it to forgive it. This their errour is worse then the first to think so meanly of the rich and high and boundlesse mercy of the most Eternal and Infinite God: we must now learne better to prize the mercy of God; and say, I cannot once repent of a sinne, be it ever so great and maine, but the mercy of God is ready to forgive it. Could the Blasphemer against the Holy Ghost repent, he must have his pardon: conceive we hope of pardon, and then we will returne to the Lord by repentance, and the Lord



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Chap. 4.

Lord will take away the guilt, and wash away the *stain* of this great sin.

## CHAP. IV.

### Of Perjury.

*Quo in loco a facinore abhorrebit, si non in iudicio? quod falsi testes faciunt. Arist. Rhet. l. 1. c. 84. Esto bonus miles, &c. Juv. Sat. 3.*

1 Tim. 1. 10  
Lev. 19. 12

Women more free from perjury than men.

1 Tim. 2. 14

THE third temptation is of perjury: Here we must take great heed that we do not forswear our selves, chiefly in open Court, where, if any where a man should shew himself, a religious, a true, a just, and an honest man; A fruit it is of deep Atheisme to perjure ones self, and perjured persons be hated of God and man, wherefore the conscience will deeply and bitterly accuse for this sinne of perjury. I could wish all men who love their own quiet, and have a desire to sleep in a whole conscience, that they would take heed that they do not take a false oath: come what will, rather die a thousand deaths, it is *much* against the light of nature, and *more* against the light of Scripture; and these two will shie in our faces like wilde-fire, and except God be merciful to us, make us weary of God and of our selves. And me thinkes (by the way) Women may comfort themselves; against the infirmities and troubles which have ever bin inflicted on their sex, since they were *first* in the transgression; I say, that sex may see a mercy that they are not so subject

to

Part. 2.  
Chap. 4.

to this sin of *formal* perjury as men are: they serve not in Juries, grand or petty, they are not brought in Courts, to take oathes in Homages and the like; they serve not the office of Church-Wardens, and so are not sworne and deposed any thing so often as men, and hence they have a great freedom from sinning this vexing sin over men have, which I would have them thank God for, and amongst other matters, take this as a recompence for those many inflictions and revenges, which God at first laid on that sex; so that in respect of this sin and some other tentations, that they are free from, (over men be) they may when they do think of it, even thank God that they were made women and not men: let not then Satan bring us into this brake, it is hard getting out of it. *Fear an Oath.* and (of all) such oaths, wherein we do wrong and hurt to men, for though there be sometimes some corruption in it, as tasting of self-love to our selves, yet for certaine, sinnes wherein we wrong men (whom we see) do so much the more torment and rack the conscience of man, and many men have mightily miscarried for this offence and sin of perjury. Wherefore beware; And now to provide for the worst, we must tell the man who hath done this sinne, that there is hope in Israel concerning this sin also. *David* himself was not still as good as his oath, as in the case of *Mephibosheth*; he fell short of that oath of the Lord which he made to *Zionathans*

Ecd. 9. 2:  
1 Sam. 14.  
26

Ezra 10. 2

1 Sam. 30.  
15, 16

Part 2.  
Chap. 4.

Ps. 32.5

1 John. 1.9

Pro. 18.13

A wicked  
man may  
confesse to  
men, but  
not to God.

*nathan's* house and family; and because instances work easier on weake spirits then Rules, I would have such to think of *Peter*, who did forswear and renounce the *person* of Christ, and when? But in his troubles; and where? But in the High Priests Hall, and who? Why *Peter* a chief Apostle in the love and favour of Christ his Master, and is not *Peter* in heaven, teares of repentance will fetch out the deepest staine that this sin of perjury can possibly make: But it is the rule must settle us at last, and it is, that if we repent of any sin be it never so great in substance, in circumstances, it is as no sin to us. *I said I (will) acknowledge my sin*; he was but about to do it, and God forgave the iniquity (the guilt of his sin. *If we confesse our sins* (indefinitely set down *our sins* without exception, (*God is faithful and just to forgive them*; it stands upon him in respect of his justnesse to be as good as his word, to forgive *all* repentant sinners, and *all* their sins. So *Job* 33.27. *If one say I have sinned, he will deliver his soul: say peccavi, and cry God mercy, and we shall (saith Solomon) have mercy*; *mercy* presently, in pardoning of our sins, and *mercy*, now some, and then some, in healing our iniquities. Never did any man confesse his sinne to God, but he went away with his pardon; wicked men may confesse to their fellowes, and to good men they may, as *Saul* did to *David*, but it is an harder matter then so, for a man to confesse to God, except it be for company, or for

out-

Part 2.  
Chap. 5.

outward glory; but for a man to take God aside to confesse alone to him, (I think) a wicked man cannot do that. I finde no instance in the word, that ever any unregenerate man did it. A man had need have hope of pardon to confesse to the Judge: *Adam* did flie from God, fell to shifting, and sawe do all, while we are as (I think) he then was, out of the state of grace, (I meane not the grace of election) no man can hope of pardon but by faith: and by that I do hold, that it is a signe of a godly man, to confesse all alone to God; and againe, I can never beleeve that a man will confesse his sin honestly and ingeniously be twixt God and his owne soule, except he hate that sin. Now how a wicked man can come to the hatred of his sin, is past my skill to understand. To come back, I say despaire not; it is worse then perjury: It makes God a liar, or worse then a liar; it accuseth him of a kind of perjury, for a man to say, there is no hope; no pardon to be had, repent we never so much; sith God hath not only said it, but sworn it, that he will not the death of a repentant sinner, repent & be pardoned.

Ezek. 18

## CHAP. V

*Of Vow-breaking.*

**D**ivines do teach us (and agree in it) that in a vow broken there is a violation,  
1. Of

Part 2.  
Chap. 5.{ 1. Of Duty.  
2. Of Fidelity.

1. Of Duty, in respect of the matter vow-  
ed; which is, and is to be a thing required of  
God, if not in the particular, yet at least in the  
general: else God will ask who required this  
at your hands?

2. Of Fidelity, in respect of the vowe it  
self, being not onely a single promise, but (in  
our intencion at least) such a binding obliga-  
tion as is equivalent to an oath amongst men;  
so once a vow-offering was more then a vo-  
luntary offering, *Lev. 22. 23.* not simply neither  
to binde us more (in moral matters) then we  
stand bound to God already; for we stand fast  
bound to serve him with (all) and in it selfe  
we cannot be bound to more then to all, to  
more then with all our heart and might, but  
(by accident) in respect of our infirmity, we  
are sometimes further to bind our selves o-  
ver to God by a vow: hence it is that (one)  
doth say that to breake a vowe is a kinde of  
Perjury, (another) dares say that it is worse  
then Perjury, alluding perhaps to that of  
*David, Psal. 119. 106. I have sworn and will  
perform it, that I will keep thy righteous judge-  
ments.* And thus the vow-breaker deals both  
*undutifully and unfaithfully with God,* & from  
this it is, that the breach of a solemn vow doth  
so bite the conscience, because we do not only  
faile, but (which goes nearer) forfeit our fide-  
lity. A double bond is broken, and a double  
blow is given to the conscience, and the min-  
i;

Part 2.  
Chap. 5.

is made to be full of trouble: and now because this breeds such a stirre in the conscience of a man, when once he hath broken his vow, therefore I would wish that men would be but sparing in making of vowes. There is use and place for vowes, and great good they do, but it is a duty fitter for a strong Christian then for every young beginner. It is strange to see how Satan doth push on every boy and girle on any occasion, to runne into a corner, and there to make vowes; it shows that the duty is not so spiritual, for a man to tye himselfe to do that he should do without any *such* obligation, in that we finde our selves too too forward to runne into vowes, whereas to comfortable duties we are unwilling enough. God loves a *willing people*, and we should serve him with a *free spirit*; & vowes (which are as shakles) are not to be used but in some cases of some necessity, when otherwise we cannot hold our selves to some particulars in the worship of God, or in our daily life: and his opinion is not sound (as I think) who saith, that a work done with a vow is more laudable and acceptable, then the same work and duty done without a vow. A vow broken doth punish the heart of a godly man extreamly; no man can say how much, but they who have felt the smart of it; and when vowes are rashly made, Satan was never so earnest to move us to make them, but he doth as much to make us break them, and then, Thou a child of God and a breaker of  
VOWS;

Pf. 110. 3  
Psal. 51. 12

Aquin. 22.  
q. 88

Part 2.  
Chap. 5.

On Gal.

Greenham  
on Ps. 119.  
v. 106.

*Quod licet  
in gratum  
est, &c.  
Ovid. Am.  
1.2. vid. A-  
quin. 2.2. q.  
35. a. 1. ad  
4.*

vowes ; Away nian, never once go about to think that there is any favour for thee in heaven. My advice is than :

First, that we be sparing in vowing, sith we break many and keep few. Doctor *Staupicinus* (saith *Luther*) was wont to say, *I have vowed to God above a thousand times, that I would become a better man, but I never performed that which I vowed: hereafter I will make no such vow; for I have now learned by experience, that I am not able to perform it. This is too much, to say one will never vow againe; who can say what need one may have? what a good a vow may do one? I rather follow him, who wills us to vow, but for a time; as a man who hath been overtaken with drink in such and such places, company, or so, may do well to tie himself by a vow, not to come where they are for a Month or so, & then see what he can do, whether he can forbear without a vow; and if he can, that is taken best at the hands of God; but if we finde some relique of the humour still, then vow for a Moneth more, and so at length by times the conquest will be had; To binde our selves by perpetual vowes is not so convenient, because our nature is even madde to break those bonds that we do binde our selves with for captiv-  
ance, and our mouthes will water, our flesh will itch the more to break them: wherefore I have held it an high point of wisdom, first, to vow no o'tner then needs must, and then to do it but for a short period of time; and whe-*

Part 2.  
Chap. 5.

whether we do it oftner or seldomer, for a longer, or a shorter space, to do all by the grace of God, and never once think to make, or to keep our vowe so made, but by and through the *only* and the special hand of God; his strength must do it, and therefore a vow made without prayer is never likely kept.

2. But to provide for the worst; make the case that we have broken our vows, yet we must not spend our spirits too much with hellish melancholy, so we shall carry an hell in our consciences; our tormenting our selves with extremities of legal sorrowes will do us no good, nor God no pleasure; we may hurt our selves by it, and that is all the good which comes of punishing our selves over and above. The way is to return to the Lord with all speed; and to bring us to God, we must know that it is no such sinne (as bad as it is) but that we may be Gods servants for all that; for hardly was there ever a more godly man then *Jacob*; and he we know vowed a vowe, and it was to make that *Stone* to be Gods Chappel; and he being now but a *poor* man doth promise; that in case God would give him but bread to eate, and cloaths to put on, that God should be his God, and have the tenth of all: but we finde, that God did not onely give him necessaries, but abundances; he came over with his staffe, but he returned with two Armies, and now being made *rich* and better able, we find no great remembrance of, nor haste to pay his tythes and

Gen. 28. 20  
21, 32.

Gen. 31. 10



Part 2.  
Chap. 5.

and performe his vow he made when he was poore. One would think, if ever man were bound to be as good as his vow, it was *Jacob*; yet we finde he did nothing in it for a great time, but lingered, as though he had no care of his vow and promise made to God: for we read, (*Gen. 31. 13.* some twenty years after the making of that his vow, God was faine by an Angel to pluck him by the eare, to give him an *Item* in plaine words, saying, *I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow; now arise, get thee out from this land, and return unto the land of thy kindred.* One would think here were plain English and round dealing enough, and yet for all this *Jacob* is slow, and makes no speed to hie him up to *Bethel*. View the particulars. 1. I am the God of *Bethel*. 2. Where thou anointedst the Pillar. 3. Where thou vowedst a vow unto me; all are as so many instances to put him in minde of his promise and vow made to God: that he might now arise at last, and be as good as his word to God: yet for all this *Jacob* lies behinde, delays the performance of his vow, which sloth and sin of his, God did punish. First, by *Eſau's* lying in waite for him. Secondly, by having his onely daughter deflowered. Thirdly, by the rage and murther committed by his sonnes; upon which horrid and hypocritical Massacre, the good old man cried out, *that they had made him stink*, and that now the next would be, that the Nations would unite and

Gen. 33  
Gen 34

Gen. 34-30

de-

Part 2.  
Chap. 5.

Gen. 35.1

destroy him and his house. Now the Lord took him when his heart was downe with those heavy tydings and grievous feares; and just in the nick, God said unto him; *Arise, go up to Bethel, and dwell there, and make there an Altar unto God, that appeared unto thee, when thou fled'st from the face of Esau thy brother:* and then though long and late, yet at last being drawn to it, Jacob doth perform his vow. It is true he did it (though it were long first) yet we see the Lord was faine to fire him out of his negligence, and to force him to remember himselfe. His putting off so often, his long delaying was as great sinne, as our very breaking of our vow; neither had he ever done it, had he been let alone; and yet Jacob was all this while a dear servant of God, and he was pardoned his delaying his vow, and he is in heaven: let us not think but our case is good, \* albeit we have made and broken many a vow. Repentance will come and heale all againe. The summe is, that we make no more Vowes then needs must, sith Satan is apt to thrust us on our vowes, knowing that our nature is sick to break out when it is so bound; and when we have failed, then he roares and cries, *There is nothing left but hell and desperation for a Covenant-breaker with God:* And therefore we must be choise this way, never to vow, but when we are truly called unto it; and when we are called to it, \* to vow, and feare nothing, sith we vow not on our owne strength, but onely on the power

\* Non fitis  
pigni ad  
vovendum.  
non enim  
viribus  
vestris im-  
plebitis,  
discretis,  
si de vobis  
prasumi-  
tis, si  
autem de  
illo cui vo-  
vestis, vove-  
re securi  
reddetis.  
Aug. in Ps,

and

Part 2.  
Chap. 5.

Pl. 7. 6. 11

Luke 25. 7  
Mat. 11. 13

and grace of *God*: were we to perform the vow by any force, any whit of our own, men should rather vow never to vow, then to vow at all: but sith we goe by the helpe, presence, and assistance of *God*, when we have a calling to it, *vow* and spare not; and if we doe fall so farre as to break our *vowes*, yet let us hold our own, we are not the first, others have done it and are in heaven; It is a pardonable sin, repentance will take up the matter betwixt *God* and us, and make us as good and perhaps better friends then ever. The best friendship is often after a falling out, and we must knowe, that many times repentance pleaseth *God* better, then never to have done the sin, because it humbles a man more, and drives a man more out of himself; and there is as much faith in it for a man to believe that *God* on his meere repenting will forgive him; as there is in holding out against the temptation, and not breaking the *vow* at all: neither is it besides the book to say, that there is as much grace in it for a man when he is down to repent and returne, as there is in not falling at all; for by our fall the powers of the soule are weakened, the force of grace is decayed, and the strength of our sinful Nature is confirmed; and the conscience of a man after a fall is as a distempered look, the more we tamper with it, the worse; all this shoves, that it is a sign of much love, and great favour of *God* to repent of a great and soule fault; it is the vomit of the soule,

and

Part. 2.  
Chap. 5.

and of all Phylick none so difficult and hard as it is to vomit, and therefore we must comfort our selves and say, I confesse I did God great wrong in breaking my promise, and did highly provoke him; but I now see, that he meaneth all good to my soule, in that he hath given me the heart and grace to repent of my sin, and this is a fruit of an upright heart to take displeasure at sin. There is (I know) one uprightness of obedience, when we sin but a few finnes in comparison: *Hezekiah* comforted himself, in that he walked uprightly before the Lord.

Isa. 38.3

2. Another of repentance, when we catch many sore falls, sin many great and hainous sins; but yet we pick up all again, by mourning and repentance; and so *David* did, and his heart was all out as upright as ever *Hezekiah* was, he was a man after Gods own heart, and carries as large testimonies of his uprightness and sincerity, as the Old Testament hath any. Now this uprightness of repentance is as sincere and shoves as true an heart to God, as the other of obedience; Rest we then our comfort on this point that, (say) we have not kept our selves to our covenant and our vow: yet saving that it must and will cost us sorrow upon sorrow, our repenting of our breach of promise, is as pleasing to God, and ought to be as comfortable to us, as our not sinning would have been; & sith God thinks never the worse of us for our breaking our vow, we must not go about to be more just, or more

*Respicere  
nihil facie  
lim est  
quam ab i-  
nisio sapere  
Arist. Po'i.  
L. 4. c. 1.*

1 King. II.  
4. 15. 3

N

holy

Part 2. holy then God, we must not think ever the  
Chap. 6. worse of our selves.

## CHAP. VI.

### Of Unbelief.

**T**HE last is *unbelief* and a kind of Athe-  
ism, as touching Christ Jesus. Atheisme  
I call it (with the Apostle,) sith he that is  
*without Christ, as without God*; and when a man  
is a spiritual man, he shall finde that his un-  
belief *this way* will mightily punish his con-  
science; for lose our hold here and all is lost,  
it being not fairh in God, but Christ which  
doth save us; and this is an high and an hard  
point of Divinity; here a man is put upon a  
total denial of himself; sense, reason and  
all (but meer pure faith) is against it. A  
man hath a law of nature, and principles an-  
swerable, which teach him somewhat con-  
cerning the Bein. of God, a man hath in him  
(as he is a man) somewhat which will give a  
kind of sight of GOD; but for Christ, his  
Nature, his Birth, his Offices, his Death, his  
Resurrection, natures Law hath not a letter in  
it to teach us any thing concerning these  
matters: they are Mysteries; heavenly Rid-  
dles: nothing can spell them and finde them  
out but faith alone; they are ours onely by  
revel. tion; as good go about to foresee fu-  
ture

Ephes. 2. 12

So Rom. 1.

15. Paul

saith not

that the

Gospel but

that the

work of the

Law is

written in

our hearts

1 Tim. 3.

16

Mr. 11. 25

ture contingents, as to find out any thing as touching Christ Jesus; except by the Word and Spirit onely. Things in the moral Law, finde some seeds in the law of nature; but ask nature *at the best* as touching Christ, and the answer is, that the Gospel is *foolishnesse*: God to be man, by dying to conquer death, to rise and not rot in the grave; and for mankinde, to put it selfe for the main of heaven and happinesse, on one who (as the worst of the three) was crucified betwixt two thieves, these are things impossible, a kind of nonsense, and incredible to *flesh and blood* to believe. Now here is a field yeelding a world of perplexities to the disputer, & therefore our onely course must be, to become *fools* in our selves, that we may be wise in Christ, to rely only on the Word of God, to find out our Christ in the word, to circumsise the eyes of reason: it is faith must do it. I shall lose my self except I put my self upon, *It is written*. Say, though I cannot finde a reason of things beleaved, as touching Christ Jesus, yet I do find a reason of my believing them; and that is, because I find it *so* in the Word: I must live and die by the book, the Bible must carry it. How do I know that there is any such thing as sin, but because it is *so* written; I must then pass my soul upon it. First, that there is a Christ. Secondly, that Jesus is the Christ. Thirdly, what this Christ is, and what he did and doth for the salvation of the Church. Fourthly, that he is my

Part. 2.  
Chap. 6.

1 Cor. 1. 19  
23

Mat. 16. 17

1 Cor. 1. 20

Part 2.

Chap. 6.

Christ, *my* Jesus, *my* Saviour : I say, I must die upon it, because these things are in and out of the Word: many scruples break in, but dare any man, set it under his hand, that Jesus is not the Christ, that any else is the Saviour? No. Are we not ready when we are at the worst in this tentation (if we be called) to subscribe with our hands to this proposition, *That Jesus born of the Virgin Mary, was and is the Messias, the Saviour of his people?* Why then, down with all oppositions and dubitations, dash them all out of countenance with this; I do beleieve in Jesus Christ, because it is in the Word; the eye and hand of faith must do it, die with this in our mouths (he is he) because the Word saith so: and I do beleieve it the rather, because Satan and lust cannot abide to hear of it. This helps to settle us that nothing can bring us to beleieve in Christ but his spirit: in God one may, but in Christ one cannot, without the spirit and word of Christ. Hold we our selves then to the letter and tenour of the Gospel, and the tentation will blow away: faith works strongest (at last) where reason is most against it, and we finde dying men doubt least of all about the Articles of Christ, and the principles of faith; it being a received axiome in the Church of Christ, that *faith works best and clearest when it works alone*, and it works alone in things wherein reason saith (no) but the Word of God saith (yea.) Thus much concerning the particulars in the first Table.

CHAP.

C H A P. VII.

Part 2.  
Chap. 7.

*How, and what sins of the second Table trouble the Conscience: most; and Why more then sins of the first Table.*

**N**OW follows to be treated of, some chief Sinnes of the second Table. The thing we must begin with is, that the pangs of conscience which arise out of sins in the second Table, are generally greater and stronger then of the first; and it is, because that there is less of the law and light of nature in us, of the worship of God, then of the duties of our neighbour; we have here a double sting, the spiritual conscience cries; and the natural conscience cries; and when two come together to cry, that cry must needs be great: It is the better to maintaine order and discipline amongst men; that there is more of natures law in the things of men, then God, and a greater light to discern those then these. The world must stand and hold in some quiet, till the period of it expire, which could not be, were it not for this bond and law of nature; and thus we have it, that *in weaker Christians especially*, greatest troubles of mind come from matters of the second table. And if you aske what the matters of the second Table be, which do most vex the conscience of a man, and do prove the worst tentations: we answer that men are usually most disquieted with



Part 2. with murder, against the sixth, uncleanness,  
 Chap. 7. against the seventh, and theft, against the  
 eighth Commandment. Disobedient to  
 Parents and Authority, as it is first in the se-  
 cond table, so *ceteris paribus*, it is the greatest  
 sin of the second Table, and hath the sharpest  
 punishment; the *Ravens of the Valleys shall pick*  
 out their eyes, which is never set down for a  
 punishment of murder it self; we read not  
 that he that is cholerick with his brother must  
 die; but he that speakeah evil of father  
 or mother, was a man of death by the  
 word of God: but yet these cases do not use  
 to stagger the conscience most, (in the most)  
 because it is not so flat against the light of  
 Nature, neither are they held such hainous  
 faults amongst men, and we use to judge too  
 much of the greatnesse and foulnesse of sins  
 by custome and the estimate of men? we do  
 account those the worst sins, not ever which  
 the Word saith are the greatest sins; but such  
 as amongst men in the time and place where  
 we live, go for the mighty sins; and trouble  
 of conscience doth rise from our opinion  
 and apprehension we have of things. Which  
 by the way must teach us, not altogether to  
 be led by the work of our conscience; for  
 conscience is blind in all unregenerate men,  
 and in the best, it is in part defiled and cor-  
 rupt and imperfect, and therefore it is mista-  
 ken and cannot be our rule, and it is our  
 sin, to set our conscience in the room of the  
 Word of God, when conscience speaks in the

Pro. 30.17

Mat. 15. 4  
 ὁ κακὰ λέ-  
 γων.

Conscience  
 is not sim-  
 ply to be  
 our Rule.

Rom 9.1

k. a. y.

by Ghost and according to the word, then it must be heard; else conscience doth sometimes complaine most of some things that are no sins at all; as we see in the Pharisee, who was troubled in mind, if he should chance to eat with *unwashed hands*, and through misprision and error, they thought they did God good service, to kill Christ and his Apostles, and therefore we must not set up conscience too high; put it not in Gods place, but when it speaks for God and from God, and hath light enough to see what is what, then when it speaks out of the word, the conscience must be heard: God is greater then our heart, and therefore we must hold to him and to his Word, which onely is his interpreter in this world: It concludes not then simply to say, *My conscience tells me it is a sin, my conscience tells me I am not in Gods favour.* But to return, we must know that those sins do trouble most, which do most disturb the society of men, for it is the natural conscience that gives the heaviest blow; now there is most light and sight in the natural conscience of man, in those matters which concern humane societies of men; and so because *Blood, Lust, and Theft* do undermine the state of mankind, and cast all into confusion: hence it is that these sins make such a cry as they do, and that not simply, because they are the greatest that be; nor for that they are most against the nature or will of God, but because they do most hurt to men, & are most against the order & government

Mat. 15. 1

Mat. 7. 2.

Joh. 16. 2

1 Joh. 3. 20

Part 1. ment of man-kind: Before I descend to those  
 Chap. 7. particulars, I would have men to ask the  
 question, whether their trouble be, because  
 the temptation is *bad*, or *base*; or *bad* and *base*  
 both.

1. If we be troubled onely because the sin  
 is *base*, and brings with it, or after it, the  
 shame of the world, then it is from sinne  
 and pride that we are so vexed, and that is  
 made a matter of conscience, which is wholly  
 or chiefly a matter of self-respects; or if it  
 be within our selves and secret, and yet out of  
 a conceit of our selves, we are much afflict-  
 ed that we should be hunted to do, or drawn  
 to act such and such vile and base corrupti-  
 ons, or some dishonourable passions, then this  
 is from spiritual pride, and all this is no true  
 trouble of conscience at all; we may know  
 whether it be thus or not, if that others sins as  
 grosse and great in Gods sight, which have in  
 them or after them no such shame, nature  
 shames not at them, the world doth not cry  
 shame of them, but rather (as many finnes of  
 profit and delight) are in credit in the world;  
 and do bring respect amongst men; now if  
 we finde that such finnes do pass without any  
 such trouble: the conscience saith as much as  
 nothing, though we be convinced that they  
 are sins: (if thus then the case is cleare, that  
 it is a trouble which we make, and not which  
 sin or God doth make. It is shame as shame,  
 not sin as sin, that doth cause all this cry; it

is

is not for the sin, but for an effect of that we thus complain.

2. If *bad* and not *base*, whether to the face of the world or to the natural principles which are in us, then the trouble that we feel in the conscience are spiritual and sincere; they are for sin as sin, because it is naught, or rather, because it is forbidden by God; for many things have no moral naughtinesse in them, yet are sins, because they are forbidden by God: and if these things trouble the minde, such wounds come the right way, and God will cure them: as because we heare not the Word, receive not the Sacrament, which in the *dictates* of nature were no finnes, had not Gods written law been, or for that we fail in the manner of doing duties: In a word, when we finde that the blow our conscience doth give us, is, because the fact is a fault, a thing forbidden by God: here the matter doth run right, and it is very conscience which moves in that case.

3. When *bad* and *base* both; the terror is great, and it proves an occasion of great humiliation and casting a man down; we are so proud and high in our own conceits, that base tentations which produce inward shame to the minde of a man, (and if they come abroad) outward shame and scorne amongst men, do mightily abase a man, and are an excellent cure for spiritual pride. Here we shall finde a mixt passion working fears in the heart, and complaints in the conscience

of

Part 2.  
Chap. 7.

*Velle se non  
peccasse  
propter sur-  
pitudinem  
iniquitatis  
est bona  
voluntas.  
Aqui. sup.  
q. 98. a. 2. 1  
ad 2.*

of a man; for as the sin is *Bad*, so it doth trouble, because it threatens the wrath of God, and is accompanied many times with a fore-feeling of the wrath to come. As it is *Base*, so it doth draw over the heart and conscience of a man an inward blushing and shame; and I may say it, that true internal *shame*, making the conscience red again with blushing, testifies repentance more kindly then *sorrow*, for that this shame is the first effect which the accusation and condemnation of the conscience worketh in a man, arising out of the filthiness of sin, whereas the other of sorrow and grief comes in a second place, and hath a great mixture of the punishment of sin in it. Again, this shame is not a legal sorrow but it is a chief ingredient in true and godly sorrow: as *Judas* is humbled but not ashamed of sin in its own colours, he wanted a light within to make him vile in his own eyes, and to shew him his sin in the deformity of it. A wicked man may grieve; but for this spiritual intrinsecal shame, it is not in wicked men: we must note that an outward shame is in the unregenerate, when they have finned some sins which the world doth point at; this is a shame before man, and there is *some* inward shame else, which wicked men do feel in themselves too, and that is in and for such sins as are against the Law of nature, and such conviction as general illumination and common graces do cause: here the heart will blush, but in such sins as are not known to be

be sins, but by the conviction of the spirit; here to shame, to have an heart as red as fire, with a blushing before God, this is a good thing and proper to the godly, and it is most, when the finnes are base: think not that there is any sin which is not base in it self, but to us (and in comparison) we use to name some special sins, *base* sins; this is that shame *Paul* means what fruit have you in those things whereof you are now ashamed? *Rom. 6. 21.* Ye are (*now*) which shews that when, and whilest they were in the state of nature, they were not ashamed of them: Well then, a wicked man may grieve for sin, because of the punishment feared or felt, or both, because there is wrath hanging over his head by an haire, because sin lies at the *doore*; and there are self respects out of love and care to our skin, because we would not be punished here, or hereafter: But this shame we speak of, is not because sin is punishable, but by reason that it is filthy, it ariseth from the turpitude of sin. And this is hearty, to make a stand at sin, because it is filthy and ugly. To be ashamed of some effects of sinne, as *Adam* in his fall, I mean at his *nakednesse*, is in wicked men: but to have this inward shame in the conscience, because of the innate filthinesse and turpitude of sin; this is not in the wicked, nor in the trouble of mind, and was in *Judas*, when I say, there is not onely grief for sin as *bad* as punishable; as *bad*, respecting God, as punishable, respecting our selves; but also a shame in the

Part 2.

Chap. 7.

*Spiritual*  
sins are not  
so base, as  
carnal sins.

1. Because  
they are not  
so common  
to us with  
Beasts.

2. Because  
they do not  
so take away  
the natural  
use of rea-  
son. Aquin.

2. 2. q. 144.

a. 2. ad 4.

m. 6. q.

142. a. 40.

Gen. 4. 7.

*Art. 7. de.*

2. 2. q. 144.

2. 2. q. 144.

a. 2.

Gen. 3. 7.

Part 2.  
Chap. 8.  
Luk. 18.13  
Pl. 40.12

the mind of a man that he cannot *look up* for blushing, then it is as it should be; and the pang of conscience which comes from this sorrow and shame, is many times very great, and this is a troublesome estate while it doth last, but it is not dangerous.

## CHAP. VIII.

## Of Theft.

**T**O apply the three finnes I mentioned, *viz.* Theft, Uncleanesse, Murther, do smite home, partly because they be bad, and partly because they be base.

1. To begin with *Theft*, we must beware that we do not filch the worth of a penny from any man: that which our common notation is called theft, is more *base* then the great sin of Rapine and Robbery, because that in Rapine there is some *man-hood* and fortitude showed, such as it is; but in theft is nothing but a base minde; and because the law is so strict and flat against theeving; the name of a thief is odious, and it doth pay our hearts home, and there is very much trouble of minde, because men do use to spit at this sin, and the reason is, rather because it is a *wrong* to man, then for that it is a *sin* against God; and sure we must see that we do keep cleane fingers, that by no kinde of unjust alienati-

*Aquin. 2. 2.  
q. 144. a. 2.  
ad ult.*

*Furem o-  
dio habet]  
et Sycophantam  
quisque.  
Ari. Rhet.  
l. 1. c. 4.*

alienation, we either take or keep any thing from any body which in right is his; we all love to be truly and justly dealt with, and therefore nature it self, if it may be heard speak, will cry fie and shame upon a false finger. Because then it makes a breach into the *num* and *num* of men (whom we see) rather then for that it doth make a breach in the Law of God (whom we see not) this sin doth clog the consciences of men: What ever the full cause be, we finde that it doth pester the minde of man; and the conscience, held and hampered with a clog, is like a dis-tempered lock which no key will open; we must therefore to keep our consciences as free as may be) beware that we do not touch that which is anothers. But if we *have, do or shall*, what then? We must free our minds again by confession to God, & restitution to men. Here we see that a great cause why these same finnes of *theft* do urge the conscience so much, is, because of the wrong done to men (whom we see) in that as soon as ever we have made restitution, the minde begins to settle, and the heart to quiet it self presently. I know if we have means so to do, we must give as a work of charity, to expresse our thankfulness to God, a largesse to the poore too, as *Zachæus* did: but the maine thing which quiets the conscience, is to restore, which is a work of Justice, the other of Charity: this work of making restitution to the party wronged, or to the poor in case of defect;

Part 2.  
Chap. 8.

Luke 19.8

that



Part 2.  
Chap. 8.

that the party cannot be known or had, will still the Alarum which the cry of unjustice raiseth in the consciences of men. And by the way we may note, that the very cause why the *other* sins of murther and uncleannesse are more dangerous to the peace of our consciences is, because that in them there is no possible place left for restitution (for who can restore to another his life or chastity?) But here, in theevery there is, and therefore there lies a faire way to hush all in this sin, which doth not in those. But yet there is a difficulty in getting out of this sin, which is not in many others. In most other sins, onely repent, and the sin is gone, but here we must repent, and besides *restore*; now to restore is an hard lesson; it is come to be a second nature in many of us to take all, and hold all when we have it in our fingers' end, we can hardly part with any thing: there is an infinite desire in us to live (but not to live well) and we naturally think our life consists in our riches; and hence it is that we had as lieve part with our blood as with our things; sith then there is no true repenting of this sin without restoring, and to restore is so much against the haire; my counsel is that men would forbear (under any colour) to touch that which is none of their own; it is the *easiest* way as well as the safest, here being so hard a task to perform, *viz.* to restore. Many in these cases would seem to be willing to repent, but they cannot abide to

*restore*

restore ; This concerns your *great sheeves*, such as those that pick purses under a colour, they oppress, take all that comes, and as one saith, *Pf. 73.8. concerning oppression they speak lestily*, look and talk bigly, like so many *Distastors* ; and it must be lawful, because they do it, but no man must dare to ask them why they do so ; but one day the conscience will clear up and tell them another tale, their morsels will be to them as the gold of Tholouse, bane and poyson ; shews then shall not serve ; restore these must, or die the death. Sith then this will prove so hard a lesson , let's be beforehand, and forbear that which hath but the appearance of oppression, for fear of the worst. The sum is, take nothing by force or fraud from any man ; it saves a great deal of horror. If we have, then let him that stole, repent of the sin, restore the damage, and steal no more.

Part 2.  
Chap. 9.

Eph. 4. 19

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## CHAP. IX.

*Of Murther, chiefly of self-murther.*

THE next shall be *murther*, a sinne that makes a foule and hellish noise in the conscience, in that it deprives a man of his life ; (his best piece :) I mean not to speak of murthering our enemies, or plain killing any, as *David* did, to avoid shame, or so. Temptations

Part 2.  
Chap. 9.

2Sam. 17. 7  
Pl. 3. 1. 4. 5  
The cure is  
repentance.  
quis homici-  
da desperet  
si in spem red-  
ditus est, a quo  
etiam Christi-  
sum occisum  
est. Aug.  
tract. 28. in  
Joan. Eva.

1 Joh. 3. 15

tations to this sin, are rare amongst the people of God. *David* for one, did it for once, and it did so cast him behind-hand, that he came not fully to himself till about a year after, and then too, by the particular stroke of *Nathans* ministry, he himself was a Prophet and a rare Saint of God, yet he even lost himself for a great time; and *Nathan* being sent from God, was faine to go about the bush, and at last to close with him; and to take him as it were by the throat; and say *thou art the man*; *David* had his fits of minde in all this space betwixt; he roared, he cryed, by reason of the disquietness of his heart; his marrow was dried within him, he was like a chip or hearth; and therefore this sin by all meanes must be avoided, and the occasions, and causes of it: it usually springs from anger and hatred, and these irascible passions must be mortified, and to mortifie them we must deny our selves in our reason; else we shall say, when we are provoked and abused, that we have reason to be angry; and to beat down hatred we must beware of envy; *Cain* killed *Abel* for nothing but envy; and the Scribes and Pharisees did what they did to Christ for very envy. Down with these burning and provoking affections, and we are safe from the sinne: But the tentations to murder, which follow many of the people of God are to murder ones self, or ones nearest friends, as Parents, wife, children; the cause of this is diverse: In self-murther, that which makes way for this bellish

Part 2.  
Chap.9

hollish motion is discontent, arising for some sin, or from some heavy crosse; and when we are in this case, then because we have not faith to beleieve that it vwill ever be better; and are so full of pride, that because vve cannot be as vve vwould be, vve therefore begin to think it is best nor to be at all: We must then labour for *faith*, to beleieve that one day it will mend; if a *sin*, God will forgive it; if a *cross*, God will remove it, and *humility* to be content to be any thing, 'tis no matter what, as long as we be out of hell, and then this temptation will away: and of all see that we despair not; for he that is once out of hope, wil desire to see the worst as soon as may be, and so leap into his own death, as men ready to fall into a ditch, teape into it (somewhat in their conceit) to relieve themselves. Hold out, be patient, wait, stand still, (a) and see the salvation of God; Satan did tempt the Lord Jesus to break his (b) neck; &c are we better then our master? And when *Moses*, *Elijah*, *Jonas*, and others of the best sort of Saints, vv ere in a fit of discontent, and grevv vveary of their lives, vvishing for death; I doubt not but Satan gave a push at them, to dispatch and ease themselves of the present passion, by cutting off their ovvn dayes. Far be it from us then, to think that vve are none of the Lords, because vve are tempted or followed with such hideous temptations; or that sure we shall at last do it, sith vve are tempted long and often: No, no, thousands of Saints have gone thorovv this

a Exod. 14.  
13  
b Mar. 4, 6.

Part 2.  
Chap. 9.

temptation: and have happily closed their eyes in peace: our lives are not our owne, the Lord gave them, and it lies not in us, to take away our own lives from our selves; our lives I say, are not our own, and we neither *ought* nor *can* without Gods permission take our lives away. Man in his life being so neere himselfe as his life is, and the consequent being of such danger, we must trust and hope that the Lord will hold our selves in life: I meane not to give any way to any in this sin; for though we see in the word that many of the godly have beene weary of their lives; yet in all the Word we read not of any godly man or woman that ever did it; few scape the *temptation* that live out their time; they are to follow Christ in *that* as in other temptations of Satan; but in all the Word, we read not of any of the generation of the just that ever did it: that God who kept them, will, if we looke up to him, doe as much for us: A marvellous matter it is, serving much to humble us, that men who dare not think of taking away the life of another, should be so pestered with impulsions to stop their owne breath; but to settle the point, we will remove false meanes of ease, and set downe the true way to peace in this malady.

1. A false meanes is for a man to yeeld too much to feares, so as to thinke to avoid the temptation, *by declining*, and not by resisting; as some dare not carry a knife about them, or when their knife is out, cast it from them, this

is

is to yeeld too much to Satan: neither doth  
 it help the matter, but rather keepe the ten-  
 tation in. I will not say what may be fit,  
 when a man is subdued and held downe by  
 Satan, herein weaknesse may dispence; but  
 while a man *is in the conflict*, this is not the  
 way: indeed if a man have a knife out about  
 idle occasions, perhaps it may do wel to put it  
 up, to put it out of sight, & so out of mind; but  
 if a man have it in his hand, about his meals,  
 or any other good use, then to put the knife  
 up ere one hath done, out of these feares is to  
 faint and to come in too much to the Divell;  
 and though one doe finde some seeming ease  
 for the instant, yet it is but like drinking  
 cold Beere in the shaking of an Ague, the  
 disease will grow the worse after. Right so, Sa-  
 tan will hold on his tentations with the grea-  
 ter violence: The way to drive away our ten-  
 tation, is to keepe our knives about us; and  
 when out about some good and usefull im-  
 ployment, by no meanes to put them up for  
 feare; but to fight it out against Satan by set-  
 ting the Word and Christ against him; and  
 doe this a while, and we shall have peace: so  
 others dare not come, or not abide in such or  
 such a place, because there they use to be  
 tempted to selfe-murther, but this is not the  
 way: have we businesse there? or have we not?  
 If none, What make we there? Chiefly in the  
 night or darke; if we have, then go thither,  
 stay there out our time; the temptation will  
 more fright us than hurt us, and it will ere

Part 2.  
Chap. 9.

Ps. 119. 62

Eph. 6. 13

14

long settle us, that we shall have as much quiet *there* as in any room else: some in their beds in the dead time of the night are assaulted, they rise, and think that the vway; if they rise to fit themselves the better to pray, I say nothing to that, I rather commend it; but if we rise and avoid the Bed and Chamber for very fear, I like it not: it never helps; the more we rise, the more we may; we shall never have done, rather vve shall grow vvorse, and the tentation vvill grow upon us: vvhathen? Lie still, look to God, to his Word; in any hand yeeld not to the Devil; to flie the roome, the bed, to call for candle, it is to flie from the Devil: vve must abide by it, fight it out by faith, and Satan will flie from us. God would have us *(d)stand* and *wistand*, and it is best to bear there devil in the self-same place vvhere Satan thinks to foile us: I am at prayer by my self, or meditating in a secret place vvithin or vvithout doors; I am filled vvith a fearful thought that sure Satan is behinde me; vvhat now? Do not flie the place, goe on, make an end, Satan cannot hurt: *say*, vve quake every joynt of us, yet hold on, quake and pray, quake and meditate, and we shall make Satan quake and flie: neither is it good to be still looking behinde one as we walk alone, for it is a service and a kind of obeying the devil; I mean when it is done by some hand of Satan, and not onely out of our own melancholy fancy, a man shall never have done; but stand our ground, outlook the Devil, say I am about a lawful work in my

right place, I vwill not turn my feet or face a-  
side for all the Devils in hell. Satan is the  
Lords enemy, and God cannot take it vwell,  
that vve should do any thing for fear of him.  
Again, I never go over such or such a bridge,  
but I am tempted to cast my selfe in, and  
therefore I go round about; or if I go over  
the bridge, I *run* over, to be on the other side  
quickly for very fear: alas the day, vwhat a  
miserable life is this? we must not thus yeeld,  
but go over, and not about; and go over, as  
vve use to go on the plain ground, and as o-  
thers use to go over the same bridge; do thus  
vvith a constant heart, and after a time or  
two, vve shall be free from such horrors and  
fears, else we shall hang in this misery perhaps  
vvhile we live, *as not to dare to go over such a  
bridge, but we must run.* O Cowards! these  
be you think but toyes; beleeeve it, there is  
more in it then you are avware of; it helps a-  
gainst the Devil, it frees the heart of a man  
from a World of vexing and disquieting  
feares: So for our nearest and dearest friends,  
Satan doth sometimes push at the people of  
God, to lay violent hands on their wives, their  
children, and that in the night; novv the vway  
to help all, is not to do as some do, to rise,  
to avoid the bed, the chamber, this is a *kind*  
of base fearing and yeelding to the Devil; lie  
still, stir not a foot, Satan is soonest vanquish-  
ed, and our hearts best eased by resisting; so  
for children, vvhen we are assaulted with such  
hideoustentations, many think to mend the



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matter by putting the Children out of the roome, out of the house, out of sight; this is but to *shift*, Their place is to be in the house and roome where we are; it is our duty to have them much in our sight; it doth but skin over the matter for a time (*to put them away*) the best way is to stand to it, and beat off Satan in these tentations, our children standing by. Now here we must beware that we doe not entertaine a tempting conceit, as though we did not love our wives, we did not care for our children, and were without naturall affection, because we are haunted with such monstrous motions: This proves indeed that Satans tentations are *unnaturall*, and would produce most unnaturall effects; this proves that Satan cannot abide, that families (the ground-work of all communion amongst men in Townes, and States) should accord and be in any peace, this proves, that if Satan might have his way, he would have us all to be as he is, but so many pitious murtherers; first, of our best friends, and then of our selves: it proves not that we love not our friends, because of these motions; for a man may be often assaulted to do himself harme, and yet he doth love himself, and tender his own good too for all that: and therefore a man may vvel be a tender husband to a vvife, and a tender parent to a child, for all these Satanicall suggestions: for let any other touch the least haire of our heads, and offer the least hurt, to the vvorst and least member

we

we have, we do startle at it; and should any other *person* or *thing* come with any violence towards our children, we will step betwixt them and the blow, & even venture our own limbs or lives to be a meanes to save theirs: and we find that such as are vexed with such sudden motions towards their children, are yet so tender over them, that they will scarce suffer the winde to blow upon them; are sick with them; when they are sick, reckon of no paine, no care for them, when in any danger, which shews natural affections to abound. A man is not to judge of the affections by the feeling motion of them, nor by the stirring of them in his bowels; nor is he to judge at all by what he feels himself to be in the *temptation*, but by the effects; if there by such fruits which nothing produceth but love and affection, it is past all question that there is no such total want and general defect that way: We cannot abide to heare God evill spoken of, which shews that our heart is towards him, albeit for the present we feel not our hearts and affections to *move* towards him, our affections are usually most deep, when they run on without any noise; wherefore whatever Satan puts upon us, we must hold our own: *That* for all him and his temptations, and those impulsions of Original sin, we do love our selves, our third and second selves full dearly, and would be full loath to suffer any wrong to be done to them.

2. The true and right meanes of help in these

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these bloody tentations are, First, to labour to be contented with our selves, the peace we have, the comfort we have, the health we have, the means we have, and (considering what we do deserve) to blesse God that it is no worie with us. A chearful heart is not subiect to such malicious motions of the Di-  
 vel he useth to work on a man whom he takes to be discontented. We are alone thinking on heaven by some Well side, he seeing us alone, taking us to be *there* in some discontented moode, thrusts at us with a tentation to cast our selves into the water: *here* runne not away, walk on still, proceed in good meditations; thrust away these thoughts that are put in by the Devil; and know that our Original sinne is the receiver worse then the Theef. 2. Humble for that vve carry about with us, such a corrupt heart, as will on such occasions take thought of discontent; it is our *proud flesh* that will not sit down under heavy crosses; and because we have not all we would have, and cannot be that vve would be, vve care not to be at all: we must have as others have, else we fall a pouting presently; we must learne to be thankful for any life; down vvith the proud humour, be not high minded, these thunders and lightnings of tentations are to fright us, and by such feare to bring us to walk humbly before the Lord. 3. See what sinne we are in, if in with any, that is a true cause of deep discontent: repent of that, do the contrary duty; sinne is the proper cause,

cause, not the crosse which makes us weary of our lives; Satan sets our eyes onely on the crosse; for he knows, it is out of our reach to remove that; but indeed it is some sin that doth pinch us, and put a sting into the affliction, and we have it in our hands by repentance to remove the sin, and the crosse will remove it selfe; Goe to God to finde out the sin for us, and away vvith *that*, if there be any, and then (as vvhen the tooth is once dravvn) we shall finde ease and peace presently; if we be not weary of sin, it is but fit, vve should be made to be vveary of our selves; If *no sin*, then knowv, it is to humble us, and to fit us for some great peece of service that the Lord meanes to employ us in. Waite and joyne vvith the tentation, to read the heart, to bring the minde low, and then it vvill be gone. 4. See vvwhether vve do not abuse God and our selves in our vvives and children; perhaps, vve dote upon them, make so many Gods of them; and if so, then it is reason that they should by this tentation be made bitter unto us; that we may learne to (e) *have wives and children as though we had none at all*; or if otherwise we sin against God in them or for them, let *this* go for the cause, why Satan is set on us, and let on us, with such killing suggestions, that we may be corrected in the very thing wherein we have offended. 5. That which must hit it on the head and do the deed it selfe, is to get it off by prayer, by a fast, (if need be) and by the Word. There are some vvwhich

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e 1 Cor. 7.

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from. 1. 16

Aug. Cont.  
Gaud. 1. 2.  
c. 27

which will not off but by prayer and fasting ; but there are none so terrible, so strong, but prayer and fasting will give us ease and comfort against them : but the matter must be sanctified to us by the Word ; we must bring Scripture, not reason. To tell Satan or our selves of the shame, of the *danger*, to us, to ours, wil not do the deed: that which wil work the vwork, is to set the word of commandement, of promise, of the threatning against the powers of Satan, I shall sin if I do, I shall offend God: It is written, *thou shalt not kill*; if not an enemy, then much lesse my self. Love to mine enemy is the reason why I must not murther him ; love doth begin at home, and it runnes warimest in mine own veines, in mine own bosome, and therefore I will not lay hands on my self ; I shall die the death if I do. The word and prayer will fright him away ; sin and Satan care for nothing, feare nothing (in comparison) but the word ; they are the Ordinances and the (f) *power of God*, and by his might, do extinguish all the fiery darts of the Devil. 6. Never think of making any mends or satisfaction, by destroying thy self for any sinne : perhaps *Judas* thought by killing himselfe to make some amends for his horrible murther committed against the person and life of Christ Jesus ; Satan neyer doth a man more hurt, then when he comes preaching, and sets upon us with holy ends ; that because we have done this or that grand offence and abuse to God ; that therefore

fore we are to pacifie him, or to satisfie him, by sacrificing of our selves. This corrupt Divinity growes in our flesh, as we see by those, who fetch their penny-worth as they think out of themselves, by *(g) whipping themselves*; a mad part it is for a man to think that by committing murther, (the greatest of all murders *upon himself*) to make any amends for his sinful life; and yet so foolish doth the Devil make some men. Beware of this deceit; fire is not put out with fire; no satisfaction can possibly be made but by the blood of the Lamb, that holy Lamb Christ Jesus: and I would have men beware how they plead for such as draw their own blood, because thereby they do make way for Satan, to push hard on the consciences of weak Christians, by bearing them in hand, that they may ease themselves of some present horrors, by killing themselves, and yet be saved in heaven for all that: such cases perhaps may possibly be (by repenting after the stroke) but for man to plead for such, to exempt them out of the rule, may make foule work for Satan, to play upon the weaknesse of many poore Christians souls; I know no medicine (next to the Word and prayer) of better use to hold such mens hands from their own lives, then feare of being damned in hell: an indirect plea it is, for any to speak for such, and full of danger; some think thereby to ease perplexed consciences, but it is the ready way to perplex the

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g 1 King  
18. 28.

Aug. cont.  
epist. Gand.  
l. 2. c. 5.

Civitateum  
qui se ip-  
sum neca-  
vit in mul-  
tas, &c.  
Arist. Eth.  
l. 5. c. 11.

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*Inter son-  
tem & son-  
tem miseri-  
cordia  
Domini*

*Cum multi  
innocentes  
ab aliis oc-  
ciduntur a  
seipso inno-  
cens nullus  
occiditur, ea  
quippe co-  
gisatione  
qua occide-  
re seipsum  
molitur in-  
nocentia  
prius spo-  
liatur us-  
cum se re-  
cidit non  
innocens  
moriator.  
Aug. l. 2.  
contr. epist.  
Gaud. c. 5.  
t. 7.*

the hearts, and engulfe the soules of feeble Christians; they do not know, what hurt they do to men (under this temptation) to vent such unseasonable and unfavoury doctrine; that a man may do well for the maine, for all this, that this may be a way to heaven. As I love not, so I mean not to judge; the way of charity, is to (k)leave Gods secrets to himself; but I urge this, that men would hold their tongues and pens as much as may be, least in thinking to do good, they do hurt; and by going thus about the bush, hoping thereby to ease the hearts of men, do mightily plague and disquiet them: for what will Satan say, dispatch man, thou mayst be saved for all this; such a learned man hath so written, hath so said. And lastly, we must all work it out with fear and trembling, & know that we have no safety, no not from our selves; but under the shadow of the Lord, we are always to stand as in his hands, and keep our continual acquaintance with, and dependance on God; know that without him, we are poor weak creatures, that we cannot bear our selves; that the greatest earthly blessing under heaven (life it self) is quickly made a mans greatest burthen: that no man can stand before a wounded conscience, before an Angel we may stand, but we cannot stand before him when he is angry; that man hath no spirit, no courage in him, if God leave him to himselfe: keep in with God, and pray him to defend us from our selves.

CHAP.

## CHAP. X.

Part 2.  
Chap. 10

*Of luſts of Uncleanneſſe in general, and why they burden the conſcience ſo much.*

THE laſt is the luſts of *uncleanneſſe*, which do preſſe upon the conſcience as much, if not more then any, becauſe they are very ſenſual and of a brutiſh nature; deprive a man not onely of religion, but of the free uſe of *reaſon*: are many of them committed with and upon another, and ſo a ſecond perſon is brought vvithin the guilt, as alſo by reaſon of the concomitant fleſhly delight, for they are acted with very great willingneſſe: and when many of them are done, though nature it ſelf ſay (*no to them*) they are done with very much vvilfulneſſe: and now, vvhere much vvill is, there is much guilt; where much guilt is, there is much horror, and then againe, becauſe theſe luſts do prevent the order and courſe of man-kinde, irregulating the right ſucceſſion of families; and in the point of adultery, and that kinde of baſtardy, it doth put in a ſtrange bird to inherit the neſt, & vvear away the feathers, which is unſpeakable (*m*) *theft*, and to be confeſſed in ſome acts of the adultereſſe; leſt ſometimes to her foul adultery ſhe adde horrible theft, that the child of a ſtranger carry not away the goods or lands of the family. Theſe and many other concurrent or conſequent abſurdities do make this ſinne

cry

*! Cupiditas ſi ſolum dixeris eſſe iucundum ratio, vel ſenſus impetu fertur ad fruſtionem --- ira quidem ſequitur ratione aliquo modo cupiditas, vero nequaquam.*  
Ariſt. Eth. 4.7. c. 6.  
*m* So John 8. 4. Taken in adultery in the very act. The word tranſlated (act) is *αμωροσ*.  
*Id eſt, in the Theft,* perhaps to inmate the great theft which is in adultery.



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11 Mu. 12.

43

1 Pet. 2. 10

1 Pet. 2. 14

cry aloud; and it hath a special measure and order of uncleanness above any sin else. All sins are unclean, and Satan is an (*n*) *unclean spirit*, but there is something in it, why the Apostle is so distinct as to call this sin above all other *the lust of (o) uncleanness*. Great care and diligence is to be used to hold these lusts off. They are in their Original appointed to preserve the species of mankind: and as hunger is a potent desire, it being ordained to preserve the *person* of man in the *individual*; so much more these motions are violent and mighty, being made to make good the succession and propagation of the whole *kinde* of man: mighty they are when they run in the right channel; but if we suffer them to take a wrong bias, and to fall into unlawful courses, where also Satan drives them on, how then do they beare down all? They cast a man into such a subjection, and (as I may call it) voluntary compulsion, that the Apostle saith (*p*) *such cannot cease to sin*. Again, I must borrow leave to put in this, that we are the rather to take heed of these pollutions, because when we are in once (by reason of the great sense of guilt they carry with them, in that they flie in the face of both spiritual and natural conscience at once) they bring men to great terrors and inward horrors, making men believe that there is no hope of *such*, and from thence men run upon the rocks of self-murthering tentations; and more, I think, have made themselves away out of inward fears

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feares arising from some uncleane pranks, than for any one thing else: and the cause hereof, is, because that these lusts being great shame amongst men if once out; but the maine is, because they carry with them great inward shame, not onely spirituall betwixt God and ones selfe, but naturall, betwixt a man and himselfe: as we see in those actions of this nature where they are done without sin yet there is a kinde of (q) naturall shame. And now because there is such a shame of all sorts, men are wonderous loth to let any man know what the matter is that troubles them. And in the tentation of selfe-killing, if a man keep the core to himselfe, he is in great danger; but if a man doe once out with it, after he hath been with God, and it will not doe? I say, if then one doe out with all, to a wise and a trusty friend, *that he is in the tentation of murdering himselfe, and the cause to be some foul unclean pollution*; why then one would wonder, upon what a sudden the heart will feel ease, and the cure is as good as done. But now because there is such shame, and we are loth to out with it, *that we have been unclean*; and the burning fire will hardly quench except one breake up the Boile, and vent the corruption, by opening all our minde to some godly friend, upon these considerations, I propose it as an excellent peece of counsell to all, to beware of the lusts of uncleannesse; the sin is great, the consequence greater.

Moreover, this is a great matter in it too,  
that

q *Vi meliore  
alium leva-  
re, liberatio-  
nem daret.  
vid. Cic. Off.  
l. 1.*

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that vve do grow into troubles of minde for ſin, according as vve do apprehend them in the greateſt of them; and vve do conceive much of the greatneſſe of ſinne, according as the opinion and judgement of the World goes. Theſe are not (in our apprehenſion) ever the greateſt ſins, vvhich the Word ſaith are: but vvhich are moſt out of requeſt vvith the World. Now this luſt of uncleanneſſe is a great eye-ſore amongſt men; it is ſo rated at by many men, as though God had made but onely the ſeventh Commandment; whereas covetouſneſſe & pride far greater ſins in themſelves (take them *precifely*) are not ſo eſteemed amongſt men, no nor amongſt common Chriſtians. A man may go for a famous Chriſtian, and yet be extreame covetous, as we ſee in *Sudas*: but if he be a man given to uncleanneſſe, it is a ſin ſo out of all credit, that a man vvho is, and is knowvn to be infected vvith it, cannot amongſt men in their opinion go for a good Chriſtian; and now becauſe the World doth hoot at this ſinne, we are apt to tind exceedingly in our conſciences when we are overtaken in this uncleane paſſion; and to grow rovvards a bloody concluſion, as though the ſin had in it that greatneſſe, that there vv ere novv no hope of us. And this may well go for another uſeful conſideration, to move us by all meanes to keep from the luſt of uncleanneſſe. And laſtly, this ſinne many times (r) weakens the body, that it pines away, and darkens ones ſenſes, ſhortens ones life, and

r Pro. 5. 31.  
7. 26. 31. 3.

and ; then comes a huge cry that we have rot-  
 ted away our life : are guilty of hastning our  
 own death, and much ado there is to quiet  
 the storm which comes in this way : *Where-  
 fore for this cause abstain from fleshly lusts.* We  
 see then that it leaves the greater brand on the  
 conscience, because of the dishonour and blot  
 of this sin, as well as by reason of the dishonesty  
 of it, as also for that there is a degree of un-  
 cleannesse in this sin, over there is in any elie;  
 which foulness the heart of man doth rise a-  
 gainst : and this cannot but touch us with  
 some degrees of terrour also ; and that this sin  
 doth carry some special staine of dishonour  
 with it, reade it in *Solomon. t A wound and dis-  
 honour shall he get, and his reproach shall not be  
 wiped away.* And in *Paul, who calls chastity a  
 mans u honour?* Upon these grounds and consi-  
 derations it was that *St. Peter* saith, *w These  
 fleshly lusts do war against the soul.* These are  
 the devils Captaines, and do (meaning to  
 kill us) smite at the head, *war against the soul :*  
 other lusts do war against the soule too ; but  
 there is some special matter in it, that these  
 fleshly lusts are said *to war against the soul :*  
 shall I say, that it is, because that though o-  
 ther lusts do warre as much against the graces  
 of the soul : yet there is not any that do war  
 more, no, not in some respects so much a-  
 gainst the peace of the soul : and therefore in  
*Peters words* we are to be beseeched (of all  
 lusts) to abstain from fleshly lusts.

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11 Pet. 2. 11

1 Prov. 9. 7.

1 Prov. 6. 33

11 1 Thes. 4. 3

11 1 Pet.

2. 11

Part 2.  
Chap. II

## CHAP. XI.

## Of Unnatural Uncleanesse.

## SECT. I. Of Self-pollutions.

x *Aschines*  
*Timar-*  
*chum a con-*  
*cione arce-*  
*ndum con-*  
*tendit ob*  
*crimen im-*  
*puccitiam*  
*in se admis-*  
*sum. Vid.*  
*Nav. Ma-*  
*nual. c. 11.6.*  
*Diogenes*  
*convectan-*  
*do genita-*  
*lia semen*  
*projecit*  
*Gal. de loc.*  
*aff. 1.6. c. 5*  
*y So Paul,*  
*1 Cor. 6. 18.*  
*aggravates*  
*Fornicati-*  
*on for that*  
*it is a-*  
*gainst our*  
*(own body)*  
*Vid Etal.*  
*Arab. in*  
*Cor. 6. 18*

**W**E will now enter into a particular discovery of such special branches as may make the matter the plainer. Lusts of uncleanness are committed either, First, with ones self: Secondly, with others. First, we will begin with those committed with *x* ones self, which are greater in themselves, (abstract them from all other circumstances) then with any other; as self-murder is worse then the murder of another; so in and of it self, this sin is worse then polluting of *y* another. For the rule is, that the sin that doth break the order of love most is the worst, love being the keeping of the Commandment: I must not defile my neighbour, because I am to love my neighbours chastity; but I am to love my selfe and mine own chastity, before the chastity of any else; and this is a foule sin much against nature, and therefore the worse, for the more unnatural the sin is, the greater the guilt is still in that respect; and whereas it is thought that there is not that wrong in it, as in taking away the chastity of another: I urge it, that there is most wrong when a man doth wrong himself: and as the thief doth in the candle, so these self-defilements do rot and weaken the body, by the curse

curse of God exceedingly. Besides (as in all such inordinate practices) there is a secret kinde of murther; what if not in the *intention* of the doer, yet in the *condition* of the thing done; wherefore God is much displeased with these kinde of sins, they are execrable in his sight, pay the conscience home when they are set before us in their true and right colours; make people unfit for marriage without the great mercy of God; ever after I could wish people to marry on ever so poor terms, rather then to fall into such illicite, dark, and abominable practices, which do grieve the very principles of nature; (say) let the worst come that can, for outward things, it is better to beg then burn in hell; I will trust in God, I will follow him; he that feeds the Ravens, he will provide; I will rather bring trouble on the outward man, then on the soule: it is wisdom to look to the soule what ever becomes of the body: whatsoever comes it cannot be worse then sin; nay, whatsoever it be, it cannot be bad with us so long as we obey. For howsoever there may be some difference of estates in the *general*, yet sure it is, that is the best for us in the *particular*; which God calls us unto; there lies our peace, our joy, our comfort.

Part 2  
Chap. 11

2 Vid Gen.  
38. v 9

2 Quisquis  
affectus d-  
los frangere  
non potest  
cohibeat eos  
utra pre-  
suntum  
legitimi to-  
ti u. et il-  
lud quod  
avide ex e-  
tis conse-  
quatur, et  
tamen in  
peccatum  
non inci-  
dat. Lañ.  
l. c. 23

Part 2.  
Chap. 11

## SECT. III.

## Of Beastiality.

b Lev. 18  
23. 20. 15

c Mnd' a  
 λόγους ζα  
 οισι βετη  
 πρις ες λυ  
 ΧΘ ελ  
 διρ. Phoc  
 d Præpe  
 runt nobis  
 sapientes  
 nostri ut  
 insinuemur  
 iumenta eo  
 tempore  
 quo car- a  
 liser com-  
 mifcentur  
 ad jemon.  
 More Nev  
 par. 3 c. 49  
 Clitoma-  
 chus ablo-  
 ra canes si  
 forte cocun-  
 tes vidisset,  
 statim vul-  
 tum aver-  
 tebat. & El.  
 de bist. var.

**W**ith others, and here come many  
 kindes; we will begin with the worst  
 first, and that is *Beastiality*,<sup>b</sup> forbidden in the  
 Word, and therefore our corrupt nature and  
 original sin is capable of it, and when once in,  
 too too prone unto it. The worst things, when  
 the law of nature is suppressed, yield strongest  
 delight (such as it is) this must be looked unto  
 it turns man into a very *c* beast, makes a man a  
 member of a brut creature; a sin that man  
 would soon fall into, if the Lord should let  
 sin and Satan alone with him, what one man  
 doth, that another may possibly do, we being  
 all of the same masse and cloth; And that  
 since the Law was given, some men have run  
 upon this horrible abomination; Stories, and  
 experience, and laws, have shewed and do  
 shew; wherefore by all means this foul cor-  
 ruption must be avoided: over-familiar  
 usage of any brut creature is to be abhorred.  
 4 And the Jewish Doctors do charge their  
 novices, by no means to feed their eyes with  
 staring on the generation of beasts for fear of  
 the worst. It is a pit, out of which those few  
 that do fall into it do hardly recover: it is  
 like a winter-plague, some do recover, but in  
 comparison of those that perish, a poor few.  
 Yet here is some place left for comfort a-

gainst

gainst the worst, that some do come to themselves again, and what one doth do, that another may do; repentance will do the deed in all against all sins, there lies no exceptions against possibility of repenting, no not of this beastly sin, there be some divellish sins more: of whom some have been sick and yet healed, and when this sinner feels his disease he grieves to the purpose, growes mighty, base and humble, opens his heart wide, and is many times filled with much humility, carries the sense of it to the grave, lives and dies after this a very penitentiary. Hard it is to come out, therefore take heed, and beware, and it is so loathsome a sin that he that takes any heed is like to stand free, 'tis an advantage that our light of nature is so much against it.

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### SECT. III.

#### Of Sodomy.

**T**He next is Sodomy, *Jude ver. 7. A going after strange flesh*: not only strange in the Law of God, as in fornication it is, but strange in nature: a sin which our law of nature hath no great minde unto at first, but if our corrupt lust, our original sin be let out, we see how it carries too many after this abomination. c God would never have forbidden it in the law, but that our nature is sub-

: *Lev. 18.*  
22.



So Judg  
19. 27.  
They would  
rather do  
wicked. ejs  
on the  
(man) then  
commit fol-  
ly with the  
old mans  
daughters, a  
Virgin.  
undē nī  
Dnūte-  
gae lōx  
dndpōw mō-  
mōw mōw.  
Pbocil.  
\* ēxav-  
Snay.  
f Arist. in  
pol 1. 2. c. 9  
Euseb.  
de prepar.  
Evan. 1. 6  
Athanas.  
13  
g Erat justa  
quadam re.  
tributio his  
qui natura  
subverte-  
rant leges,  
c. 6. C. bryf  
Ser. de A-  
dam. Sodo-  
mitis; see  
the phrase,  
Luke 17. 29  
It rained  
fire and

jest to it: we see how it did over-run Sodom  
and Gomorrah; when it once takes, how doth  
the sinful flesh of man run after it? e Lots  
daughters were young, fresh and maids too;  
and yet they would not serve, they must have  
the men. And Rom. 1. They forsook the  
natural use of the women; therefore it is spo-  
ken of such as had wives, else how could it  
be said that they forsook the natural use of  
the women? Also it is said, that such did  
\* burn or scald, and not only men with men,  
working that which is unseemly, but wo-  
men also when given up to this unnatural  
passe, do as Paul said, change the natural use  
into that which is against nature; that is, so  
against nature, that posterity, which is natures  
end, is utterly lost by it: and such as are ac-  
quainted with Stories and Poets, know that  
this sinne hath been too much in many f Na-  
tions. And many particular persons have  
doted wonderfully after this preposterous  
lust, and have taken more brutish and hellish  
delight in it, then in those passions which are  
according to nature. This then must be avoi-  
ded by all means, and all occasions of it  
warily eschewed, the sin is great, it is a corrupt-  
ing and a rotting of the very rudiments of  
nature; and in all things, look what cor-  
rupts the foundation and principle of things,  
must needs be worst. The punishment was  
great in that utter overthrow of Sodom. In  
the Deluge, water from heaven drowns: here  
as in their sin, they had g overturned the law

of

of nature : so in their punishment, there was an inversion of the course of nature; for not water, but fire came from heaven and burned them, whose lusts were thus set on fire of hell. It is used as a type of hell, it is a *h* crying sinne. The cry of *Sodom* and *Gomorrah* is great, *Gen.* 18.20. There is no sin but hath a voice; but this amongst many, and above most other sins hath a loud and a crying voice; it is heard to heaven, it hath a loud mouth to accuse, which cry, is nothing else but the guilt of conscience, and the Justice of God, the conscience being full of matter, and ready to accuse, and God to hear. As a man through importunity, is drawn to execute Justice against his minde; so this sin doth so put God to it, that he must needs proceed, except we come with hearty repentance; he cannot rest, nor be just, till he have sorely and sharply punished it.

The thing I urge then, (sith the sin and the guilt is so great, and will make such a noise in the conscience) is, by all meanes to keep from the sin and from all spice of it, to shun all occasions of it; to take heed of that which *Quintil.* puts off in a School-Master with this: (It is too much which is understood) and he is so strict this way, that he will not have bigger and lesser youths sit much together. We may see what wrought *Sodom* to this sinne; Idleness, pride, fulnesse of bread; these must be heedfully avoided: and such sins as we reade, *Rom.* 1. were in the Justice of God punished

with

brimstone,  
not(water)  
*b* *Grandis*  
*peccatorum*  
*clamor est,*  
*quis a terra*  
*ascendit ad*  
*caelum. Sal.*  
*de Gub. Dei*  
*l. 1*

*i* *Miserico-*  
*dia mea*  
*videt ut*  
*parcam, sed*  
*tamen p*  
*c*  
*c*  
*atorum cla-*  
*mor cogit*  
*ut puniam.*  
*Sal. ib.*

*n* *O fuge te*  
*tenebre pue-*  
*rorum cre-*  
*dere turba:*  
*Nam cau-*  
*sem iusti,*  
*semper a-*  
*moris ha-*  
*bens. Tib.*

*Plauti's d*  
*cupisq*  
*op. p. 19 v*  
*oratioy.*  
*v. p. 19. Pho.*  
*l* *Que*  
*quasi sint*  
*criminis*  
*vel hinc in-*  
*telligi po-*  
*test Ec.*  
*Sal. de Gub*  
*l. 6.*

Part 2.  
Chap. 11

1 Cor. 7. 9

with and by this *passion of dishonour*: we must be thankful to God for the light we have, and in some measure, walk according to the truth we see. They made God like a four-footed beast; and God gave them up to a *sin*, which did abase them into a worse condition then of beasts; and for such as are unmarried and have not the gift, and by the use of all the meanes cannot get it; such must know, that it is better to marry then to *burne* (*burning consumes all*): and if they will rather burne then marry, they are in a foule way to fall into this scalding sin, which sin if they commit, brings with it a world of misery; and after when such shall happen to marry, by the just hand of God they are suffered, for a punishment of the former wickednesse, to forsake (as *Paul* saith) *the natural use*, and run into that which is unnatural, and these are most monstrous lusts, *Luke 17. 27.* In the dayes of *Noah* (saith the Text) they did eat, they drank, *they married*, and but *ver. 28.* we reade that in the dayes of *Lot*, they did eat, they drank, but it is not said (*they married*), in *Lots* dayes to shew that *Sodomites* care not much for marriage. When all is done, by way of preparation and disposition of our hearts and thoughts, against these corruptions; that which will save us from the stain of these filthy puddles, must be the pure and holy Word of God. Set the Word against the sin, and the sin is laid: set the Word against *Satan* in this his temptation, and *Satan* cannot abide

bide by it; Satan can no more abide the light of the Word, then an Owle can the shining of the Sun; say, *I must* not do it, *I may* not, *I dare* not, it is forbidden in such a place, and again, in such a place: It is called, not only a sin, but which shewes an height of sinning (*n abomination*) both of them have committed *abomination*, saith the Text. The punishment of it by Gods own Law, was death, no lesse then death, present death; they shall surely be *o* put to death, their blood shall be upon them: and the Law was flat and peremptory, that no *p* Sodomite must be amongst the sons of *Israel*; and in that never the like reformation, *Josiah* brake down the houses of the Sodomites which were by the house of the Lord, *2 Kings* 23.7. *q* *Asa* the father, and *Jehosaphat* the son, had swept away those unclean nests in their dayes: but we see they grew on again, till *Josiah* came and made a full purgation. These and such other places, shew that this sin is strongly forbidden, and severely punished, to which adde the wrath of God on such in hell, *1 Cor.* 6.9. These are the best medicines that be; which being rightly used and applied, do ever do the cure. Next, to provide against the worst; say a man be a sinner in this great wickednesse, yet he must not run away from his father, that will marre all. There be I know degrees in this sin, but say it be at the worst, yet there is mercy with God, repentance will make it up again: it is good to make all haste to return, sith *r lasciviousnesse*

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*n Lev. 18.*  
22.

*o Lev. 20.*  
13.

*p Deut. 23.*  
17.

*q 1 King.*  
20.12  
*2 King. 22.*  
46.

*r Eph. 4.17*

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Chap. 11

a Ser. Ne

desperamus

si in bene

operando

ardi su-

mm. Es ho.

1. Job. Thel.

1. Jer. 15. 1

Ezek. 14.

14.

1. Zach. 13.

1.

*viciousnesse* is a sin which useth to seare up the conscience, till the time of reckoning for all comes; and God doth sometimes after a while shut up his gates of mercy: and then as *Chrysostom* notes often, though *Noah*, *Job*, *Moses*, *Samuel* and *Daniel* should intercede, it would be to no purpose. They were men of God, who in their times did by their prayers, do great things and compasse marvellous matters for particular persons, for Families, for Countreys: And yet when the glasse is out, and the decree determined is past: when the time is over *wherin God may be found*, their prayers for others come in too late; it is good then to be at it with the soonest: I mean not that ever it is too late to repent, or that if we repent, we can misse of mercy. No, no, the fountain stands open, (alwayes open) in the house of *David*, for sin and for uncleannesse: and this unclean person (as *Paul* calls him) if he repent, he shall finde mercy: God forbid we should have such a thought, as though this sin could stain so deep, that the blood of *Christ* could not fetch it out: our meaning is, that whilest the conscience is awake, and we have a faire offer made us, by the Word and Spirit, knocking at our hearts; it is good wisdom to take Gods offer; delays be dangerous; for if we will not know the day of our visitation, God may, and what if in justice he shall refuse to give us to repent? then let our friends move for us, God will not heare, were they as good as

prayer

prayer, as ever *Job, Daniel, Noah and Samuel* Part 2.  
 were. Let such then who are in this offence, Chap. 11  
 come in by all means, in all haste to the Lord;  
 and when the Angel moves the water, step  
 into this Kings bath, this Fountain, this ho-  
 ly Well: know that God would never move  
 our hearts thorowly to repent and re-  
 turn, had he not a meaning to pardon and  
 to accept us: look into the 1 *Cor. 6.* and  
 we reade, that some who were *u* thus sinful,  
 were yet sanctified, were washed, and are now  
 with Christ; and if they then, why not some  
 now? It is not to the purpose, that they were so  
 before their callings, sith Divines do agree;  
 that there is no one sin that a man may com-  
 mit before his calling; but should God leave  
 that man to himself, to his lust, to Satan, he  
 might, and would, and should commit the act  
 of the same sin after: neither lies there any rea-  
 son, why on our repentance, a sin done before  
 is pardoned; and the same sin if we repent  
 after must stand unpardonable: or that a man  
 may repent of a sin done before ones conver-  
 sion, and not repent of the same sin after:  
 adde but this, that the sin committed before,  
 is in it self greater, then the same sin commit-  
 ted after; for before it is done with a *w* full  
 swing, saving that perhaps, the law of nature  
 and in-bred modesty, doth at the first make  
 some recoil; but after calling, there being  
 some seeds at least of grace in the *x* will, there  
 is some inward opposition made; it is not  
 done without some saying, *y* (nay) in the Law  
 of

*u* *μὴν καὶ*  
*ἀποστροφῆς*  
*τοῦ.*

*w* There is  
 totum vo-  
 luntatis in  
 sinning.  
*x* I here is  
 not tota vo-  
 luntatis in  
 sinning.  
*y* Rom. 7.  
 23.

Part 2

Chap. 11

of their mind, and so the sin is the lesser. Now if repentance could do it at first, when the sin was greater; can we question, whether repentance doth fetch it off, when the sin is the lesser? Indeed, if no repentance, no healing, no nor of the least known sinne; but if we repent, all out Divinity lies upon it, that such shall be pardoned; and that God hath not peremptorily bound himselfe, to deny repentance unto life to any sinner, except *(the)* Blasphemer against the Holy Ghost, is a point agreed on, in our Schooles and Pulpits. Indeed, if such as are in this foul fault, do finde that it works *stupifying*, that it seares, takes away the inward power of discerning things that are not convenient, deadens our taste; if such finde that their inward touchstone hath now lost its vertue, the danger is a great deal the greater; because such having little or no feeling of their estate are not as yet in the way to repentance: but if such finde it a fiery dart, burning like any poison, working a world of troubles in the minde, and a fearful consternation in the conscience; then there is the more hope that true humiliation and mercy is not far off: such have a faculty in them, which will work out of their seares a desire to be eased; and if once upon sight of the promise, they conceive hope of mercy, they are in a faire way to repent of their wickednesse: and that God who hath made tender of his mercy to a worse then Sodomites will receive those to favour upon

upon true sorrow for what is past; and stedfast resolution to do so no more for the time to come. Part 2.  
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And here I will leave this uncomfortable argument, wishing all who mean not (say they do escape hell) to carry the smoke of this sin to their grave, to flie from it.

*Qu. Whether a sin be the lesser or the greater, because it is done against conscience.*

*Sol.* When a thing is done from which ones conscience would fain restrain one, then it is said to be done against conscience. 2. If we will take it so large as conviction, then Satan sins against his conscience, for he is convinced that it is evil which he doth. 3. Sometimes the sin is the worse, because it is not against any act of conscience; as when the conscience is dead, or seared and saith nothing because it feeles nothing; or when conscience is so wilfully blinde that it sees nothing, and therefore saith nothing; here is great contempt when men will be ignorant a purpose, because they will keep their conscience as quiet as a clock may be; I say, this shewes great corruption, because man is naturally very desirous of knowledge. 4. When the sin is done against the voice of a speaking conscience. If we take part with the sin against the conscience, are angry that our conscience would not let us take that free delight in sin, nor give that full consent to sin, and are not willing that conscience should say any thing unto us when we have done;

in



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in this case the sinne is much the worse, and shewes much strength, in that it is thus done against conscience. But now if we take part with the vice within, and are heartily sory that our temptation and our passion meeting together, do beat down the power of conscience, and do, do what we can, take part with the reluctance while it is a doing: and when it is done, nothing in the world troubles us more then that we did not give way to the act of conscience, and keep from the sin, and do joyne with our conscience against our lust, and are putting more strength into the power of conscience against another time. In this case, when I say we take part with the conscience against the sinne, it makes the sinne the lesser; but when (as I said) we joyne with the sin against the conscience, then the sin is the worse; for here lust and corruption rules and doth all.

*Qu. Do not unregenerate men take part with their conscience against their lust?*

*Ans.* Some do, sometime, in some cases, as with the conscience against sinnes, contrary to the light of nature, and with such moral habits of vertue, as some are partakers of, against lust and vices, contrary to those moral vertues: and one may finde it that the will (as endued with vertue) is in the unregenerate set sometimes against other powers, and sometimes also against it self too, (as it is corrupted with vice,) and in this sense here is found in them the will against

it

it selfe, some strife in the will with the will ; the y Philosopher doth teach that drunkards do use to feel some remorse, and the incontinent person feelles within him some sensible strife betwixt vertue and vice. Now in this case his moral disposition may make him to take part with his conscience against his motions to some vice, and when it doth, his vices have an infirmity and a weaknesse in them, and are the lesser. Here then lies the difference, that though his vice be the lesse for this cause, yet it is a vice not only in him, but to him, because he hates it not out of love to God, and doth not what he doth, in taking part with conscience for Gods sake. As all is said to be flesh which is not spirit ; so conscience and all in an unregenerate man is nothing but flesh. But now a regenerate man takes part with his conscience first or last, before or after against all sinnes against conscience that he is aware of, and doth it out of the love of God and of his Word, and out of the power of grace, and is in a true hatred against his corruption, not (to use their language) as a vice, but as a sin done against the Word and Law of God, and thus his sin is not imputed to him by and through Christ Jesus. But of this perhaps more in a more convenient place.

To returne from this digression, I say, all care must be used to keep off unnatural passion : the sting of conscience is great, the cure is hard, and so much the more difficult because

Part 2.  
Chap. 11

y Mag. moral. l. 2. c. 6.

2 Eph. l. 7.  
c. 7

Part 2.  
Chap. 12

cause what for the danger, and what for the shame of them, men cannot be easily brought to make their minde known to any man; which gives the greatest advantage to Satan to work his will upon us: but if any be overtaken, in any hand, let him send up to GOD; and in case GOD put him off, out with it to some spiritual man, who must and will, and as God shall be pleased to blesse his labours, shall restore him with the *z* spirit of meeknesse.

*z Gal. 6.1*

## CHAP. XII.

### *Of Natural Uncleannesse.*

**N**EXT we are to look over those which are natural, called natural, because that nature hath an end in them: for (though the wrong way) in unlawful lust, yet they tend to the propagation and continuation of mankind; and first for such as are single, then for such as are married.

## SECT. I.

### *Rules for such as are single.*

**S**uch as are single; if God give them by the use of his meanes *the gift*, let them keep

keep themselves so, if they be wise. If not, then marry, and so marry, that they may attain a principle end of marriage; *Paul* gives wife counsel to Parents, that they suffer not their Virgins to passe the *flower of their youth*; his meaning is, when they have need of, and a minde unto that estate: else he tells us what is best; and here many of our Gentry are too blame, who keepe not their younger sons so much from marriage, but they do poss and thrust their daughters on this estate, albeit they have no minde or need, which is a misery; as to be made to eat when one is not an hungred: Avoid all extreames, and when God and Nature call, go in any hand, and that in time, and not stay till the Lusts of youth, which marriage is to cure, be past: have the house first all on a light fire, and then goe about to quench it, whereas marriage is ordained to prevent and kill the *lusts of youth*: and know that if we be about to provide for our children; then in hope that ere long it will be had, children will containe and hold in the better, (as *Chrysostome* observes) but in case that they see that we make no haste, take no care, they will marry themselves, or else ease themselves by some ungodly courses. The counsel then is, to make all good haste to enter them into this estate in fit time; and in the *Interim*, to maintaine their natural modesty, and spiritual chastity all we can: speak not an immodest word,

Q

look

Part 2.  
Chap. 12  
1 Cor. 7. 16

This is to  
take a be-  
nefit from  
them. *Amb.*  
in 1 Cor. 7.

In 17 bes. 3  
c. 4. hom. 5.  
Or in Gen.  
39. hom. 59  
Παρθεν-  
κλινὴν οὐ-  
λαστον  
λινὴν  
θαλαμῶν  
μὴ δ' αἰχμῶν  
χαίμων  
προσβίον  
οὐδ' ἄλλας  
ἐκδοκ. Pho

Part 2.

Chap. 12

*Turpe ba-**bitum erat,**Eccl. Alex.**Genes. 1. 4.**6. 20.**Philo de**vit conten.**Aug. de Civ**Dei, l. 2. c.**18. Chrys.**hom. 74. in**Mat.**Chrys. in**Col. 4. hom.**12.*

look not an immodest look, use not any light action in their presence. A Roman was degraded for that he did but kisse his owne wife before his children, and the ancient Christians were very curious and daintry this way; their order was, that men and maids sate so at Church, that one did not, nor could not see one another; the woman-kinde had their vailes: And in the East Churches, I am sure Virgins and Maids, were not used to come at marriages; we cannot do too much this way; and many take such liberty *before*, that *after* marriage they do rue it all dayes of their lives. Many stay to provide a rich match till it be too late; for all the while the streame is dammed up with untempered mortar, it doth and will rage the more, and a vent one way or other it will and must have: and hence we see that such as are kept from that estate by a kinde of force, are the worst that way that be this day in the world; as your Jesuites, Fryers, and Nuns. It is our corrupt humour, to be stronger in our passions where we are denied; and a wound bound up and unhealed, ranckles worse then if it were open: which made the Apostle to call that doctrine (which forbids marriage and gave not the gift) the Doctrine of Devils; sith it puts a man upon the necessity of sinning *a sin*, and so foul a sin as uncleannesse, and for want of natural streame, to runne over into unnatural practises, which do carry a man and woman much beyond the line, and put him

him farre and far from God. And this makes way for some complaint against *Widdows States*, which in some, chiefly of the younger sort, must needs prove a practice of devils in the Apostles sense, because it doth thrust some women into a necessity of sinning. The Apostle doth counsel the younger Widdowes to marry, to bear children; else, saith he, *they will*, not onely they may, but they *will* marry and wax wanton against Christ. All that is said is, that these widdows may mend it and marry if they will; but it is hard for women to turne themselves out of house and all, rather then sin: and if they have nothing, who will have them as things go now. Indeed amongst the Jewes, where they gave money for their wives, this exception would be of some force; but *now* amongst us, where money makes the match, they may sit and fry long enough, ere any will make suit unto them to marry them, when they must on their marriage be outed of all. What ever they think they may be able to do while the husband is alive; yet when the man is dead, the widdow is in danger to sing another song: we care not much for that we may and must have; but when it is denied us, and we are tied from it, then as in the Gospel, they told it abroad the rather, because Christ bid them tell no body; so the passions of women will rage the more, because now they must not marry; and a young widdow will be lesse able to containe and be chaste then when she was a Virgin. They

Part 2.  
Chap. 12  
*Viduis*  
1 Cor. 7. 8  
*Sic vocat mulieres nuptas maritis per mortem orbatos, non excludens viros viduas; de feminis ista men viduis possumus conjugens, quia his frequentius ab astione et vastatione est periculum.* Par. in 1 Cor. 7. 8, 9  
1 Tim. 5. 14

*Ter. adu. l. 1. cap. 8*

Para. 2.

Chap. 12

urge that it is convenient, they so remaine, to bring up their children; but a curse is like to follow that condition wherein is a *needs-must sin*, and all to breed up children: and we see what good birds many of their children prove; that estate of life is fittest for a woman to live in to breed up children, wherein she is most freed to serve God, and is most of all preserved from sinne. And we see widdows that have children and stand free, will tell you that they marry to have one to help them to bring up their children, and the sons will stand more in awe of their father in law then of a woman their mother; and we do see, that men do use to take as great care for their wives former children as though they were their owne: and when two have a joynt care, it is better then if one only; and a womans care and power is never the lesse when she hath one in commission with her to help her. A little matter in the taker, or a little favour in the setter, would help all to turne a widdows estate into a life; and it were nothing in the setter to suffer such as they see have, or are like to have need, to marry. Please God and please all; I know now and then, a booty comes in to suffer such to marry; but of all inconveniences, sin is the worst, there lies the mischief. Many do sin for want of the medicine; and that Land-lord doth best who frees his *Mannor* most from sin; neither will they live ever the longer, because they do marry; the times of men and women are de-

defined by the Lord, longer they cannot live, sooner they shall not die: I will not deny, but want this way, may and doth in some bodies breed diseases, as both 1. Physicians and 2. Philosophers teach: but I hope no man hath this in his head, to batte widdowes from their necessary liberty to marry when they will *in the Lord*, a purpose to kill them up with discontent, or to cast them into any diseases. I would I could perswade men to consider the matter, and make their case their owne; and then say, whether setting aside all opinion of merit and supererogation, the case of a Nun be not easier, who is cloistered up from having to be amongst men, then of a widdow in a widdowes estate, whose life is to be up and downe in the world, and have much society where men are; and yet must not be married, except some one will come and have her with nothing. Examples of any that have so done are so rare, that in my experience I never knew any.

Part 2.  
Chap. 12

1. Gal. de  
loc. off. l. 6.  
c. 5. 2.  
Plato d:  
leg. l. 1. Ari.  
problem f.  
1. q. 51.

### SECT. III.

*Rules for such as are to be married.*

**N**EXT when we are to enter our selves or ours into marriage, we must see to the chief and the principal end, which is (as the state of man is since the fall) to keepe a man chaste, he that makes marriage to be the meanes in his intention to make ~~himselfe~~ rich



Part 2.  
Chap. 12

1 Tim. 5. 11

Verse 3

*Si qui im-  
pediti sunt  
ex nuptiis  
sciunt quod  
non nuptia  
illis impe-  
dimento  
fuerint, sed  
voluntas  
que male  
usitur nup-  
tiis. Chrys.  
in. heb. bo. 7*

rich, marries in the flesh, and not in the Lord, he cannot with any face invite the Lord to the wedding; Mammon nor the Lord, doth lead the Bride to Church; the Apostle saith, *it is not good for a man to touch a woman*, but yet saith he, to avoid fornication: he saith not, *to pay debts, to get money, to make one rich*; let every man have his own wife: but to avoid fornication; Matrimony then was ordained, to make men and keep men chaste, and not to make men rich. And we do finde that many of those who marry to be rich, which is their end, & have rich wives too; after marriage, do attain neither their own end nor Gods mercy, & after are neither rich nor chaste; & then they fall upon marriage, with many heavy complaints, cries, & that if there be any hell above ground it is in marriage. We must then be before hand, and marry so seasonably for time, and so wisely and proportionably for age and other convenient circumstances, that it may preserve our chastity. It is somewhat too late to bring water when the house is burnt; as soon as the sparks arise and it begin to grow towards burning; and we see the smoak up, goe to Physick; there must be no time of lusting, what ever there be of woing: many complaine of too much trouble in that estate, it is because they bring sinne with them there: there be too many who are afraid to marry, but not to sin, and at last, when it is heard late, marry they do, and rue it all dayes of their lives: conceive but what the

horror

horror of uncleanness is like to be, in that there is in the sin of fornication, a staine above other finnes, in that it makes ones body the member of an harlot; in that it doth defile the soule; (as in their manner all sins do) in that it doth defile the body in making it an actor in the sin (as many others sins do) in that it doth also abuse the body, in making it the member of an harlot (which no other sinne but the sinne of uncleanness doth.) And all *this* wil press hard on the conscience, when time shall serve, that in sinning this sinne, that *body* is *thus* made the member of a strumper; therefore prevent all by holy and timely marriage.

Part 2.  
Chap. 12

1 Cor 6. 15  
Salmer. in  
1 Cor. 6. 14  
d. 9. scilicet.  
dicendum.

SECT. 3.

*Rules for such as are married.*

**W**HEN entred into the estate, we must be convinced of the greatnesse and foulness of the sin of adultery; it gives a sore blow to the knot it selfe; it is cried out of exceedingly in the Word, it cuts asunder the sinews of families; we must judge of it by the Word, not by the world. Once (I am sure) amongst the Papists it was placed among the lesser sins; and because too many every where stand guilty of this sinne, the world hath not a right judgement of this sinne; it doth corrupt the minde of a man, and takes

Cap. Esi  
Clerici ex-  
tra deludi-  
cis & c.  
Cujactus  
reprehendis  
in recit po-  
sthumas ad  
c. 4. Esi  
clericis.

Part 2.  
Chap. 12  
Neh. 13.2

Judg. 16

Aug. in  
Gal. 4.

*Aliquid est  
dandum a-  
doleſcenti-  
bus.*

away the use of the power and faculty of discerning: it brought *Solomon* the Wise for a time to runne into idolatry against common sense. And *Sampson* the strong, (made a Judge of *Israel*, by a miracle from the Lord, and therefore no foole) though he knew that the harlot would betray him, yet when he had once tasted of it, he did so lose the use of his right wits, that for his heart (during the tentation) he could not forbear: we must not then think of this sinne as the world doth, but as the Lord doth; we see custome takes away feeling and judging exactly of any sin; In the very Church it selfe, and that anon after Christ, we finde that by reason of use, the Christian Gentiles held fornication to be scarce a sinne, as we may see in that Synode in the *Acts*, and the second Chapter of the *Revelations*, a trick of youth it was counted, and is amongst too many but for a trick of youth; yet for such tricks, God (the just) will damne men in hell, unlesse they repent. In *1 Cor. 6. 9, 10.* we read that fornicators as distinct from adulterers, and adulterers shall not inherit the Kingdom of God: and again, fornicators and adulterers, though men do not as they should, yet God will judge. Yea, but say a man lie and live in the least known sinne that is, he must not inherit the Kingdome of heaven: and therefore this is no argument to prove these sinnes to be great, because they keep out of heaven. But these sins are named above others, to shew that a man cannot

be

be a fornicator or adulterer in habit and be in Christ. A *common* practiser and worker of those sinnes one cannot be, but he must and shall allow them, they are of that nature that they will *lord* it where they be made afraid of: but other lesser infirmities a man may practise them commonly, and yet not allow them, and so notwithstanding be in Christ Jesus. These then be sins, whose ordinary use cannot stand with grace, nor is agreeable with ones being in Christ, and by that meanes they are said to barre out of heaven (over lesser and smaller faults) and *thus* the argument is good and firme hence to prove them: to be great sins; What then love cannot do, let feare do; for God doth punish these sinnes with a *chiefly*: see this in *Peter*, *The Lord knoweth how to preserve the unjust to the day of judgement to be punished, but chiefly them that walk after the flesh in the lusts of uncleanness.*

Being convinced of the hainousness of this crime; the next is, that the marriage bed must with all care be preserved in all purity; the temptation is strong to fornication, stronger to adultery; for the worse a sin is, the stronger is the impulsion of Original lust unto it: and Satan is more eager to make men adulterers *after*, then fornicators before: but here is the difference, that (as I shewed before) except a man hath the gift, he that will not take Gods medicine and marry, let him do what he can, use any, use all other meanes, yet he hath no promise it shall doe: but when married,

Part 2.  
Chap. 12

As there is difference betwixt *ebrius* and *ebriosus*; to be drunk & to be a drunkard. One sitt doth not ever denigrate.

2 Petr. 2:9  
10

Part 2.  
Chap. 12

ried, use the meanes, and we have a promise and an assurance that we shall be kept undefiled, let sinne and Satan do their worst. The chiefe and necessary meanes to maintaine conjugal chastity, is for such to love one another; it is not the having, but the loving of a yolk-fellow which doth keepe us cleane and chaste. As in other matters so chiefly in this, love is the bond of perfection, *Col. 3. 14.* it holds all together; let a ship be made of the best timber, have the best tacklings, have the best Pilot that ever the Sea saw: yet if the boards of the ship be rotten, all will sink, and drown: right so, name what we will, ask and have it in the married estate, if love the bond of all be wanting, all will runne to ruine, the key will be under the doore, and worse too, therefore above all see there be nuptial love.

*Ecc. 7. 26.*  
*Pro. 22. 14.*

1. To keep in with God in other matters: for that man with whom the Lord is angry, for some other former matter, is in danger to fall into the hands of a filthy woman. We must not then by lying and living in any other crime, give God cause to give us over unto this sinful sin.

*1 Cor. 7. 5.*

3. Such must be chaste betwixt themselves; beware of excesse and defect; Divines tell of excesse, but if there be too much, there may be too little, else what means that phrase of Paul, lest Satan tempt you for your incontinency: there must be quenching, not provoking of lust; raging lust is a great enemy to love, & it is of it selfe raging, and is loth to be contented with one,

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Chap. 12

one, and if not with one, then indeed and upon the matter with none. Dalliances are forbidden: First, words and talk full of obscenity betwixt them two is not lawful; they must not by words corrupt one anothers chastity: it is worse then to taint the chastity of a stranger; for that here is ought to be most love. What if no body be by, yet God is by, and chastity the *honor* and *honesty* of the estate is by. Secondly, the eyes must be pure and chaste; else the next will be, that the eyes of such will be full of adultery; it crosseth the end of matrimony, which is not to fire, but to extinguish lust. I have read that it is against the Law of Nature, for one, without necessary cause to see his owne nakednesse; but what ever credit we give to the judgement of men, we have it in the Word, that *Adam* and *Eve*, when there was no living creature by; the very instinct of nature did teach them to make coverings to hide their nakednesse, from the sight of one another: this I am sure, that the Lord doth use to correct such intemperate courses and practises, with strong and vexing temptations after strange fashions; this is the ordinary effect of this abuse; and they who shal avoid such irregular pranks, shall finde a sweet enjoyment of one another, and true affections stirred up with more natural delight and heavenly content. *Isaac*, I know, sported with his wife, but it was, (no body being by) and what if it were such, that the King who over saw all, know thereby that

2 Pet. 2. 10.

*Arist. Eth.*  
1. 7. 6. 5. 3.

Part. 2.  
Chap. 12

Gen. 19. 25  
Modesty  
keeps the  
key of cha-  
stity.  
*Quod u-  
num habe-  
bant in ma-  
lu bonum,  
perdunt  
peccandi  
Verecundi-  
am. Sen. de  
vir. Beata,  
cap. 13.*

that she was his wife, yet it was in all mo-  
desty, for no such dalliance nor sporting is  
allowed to a man with his own Sister; for  
this sporting did discover to an Heathen, that  
he was her husband, although he gave it out  
that he was her brother: But it was not of  
that nature we now treat of. That the Patri-  
arches and Matriarchs carried it with all pos-  
sible modesty in those dayes; we may see it  
cleare by the story of *Jacob* and *Leah*. Be-  
leeve it, modesty is the best preserver of nup-  
tial chastity; marriage is no stale nor cover  
to any unclean and base practises; love doth  
no unsightly nor unseemly thing. I spare to  
speake what way it useth to make for base  
tentations, to end with others, when couples  
go too farre this way, betwixt themselves;  
some tell us that intemperat & unbridled lust,  
is no better then plain adultery. But (under  
correction) this to me seems to be a stretch-  
ing of the phrase, if the meaning be that it  
may be as great a sinne and so (*no better*) I  
have nothing to say to that, circumstances  
make much in aggravating sinne, but if the  
meaning be that it is plaine *adultery*, that can-  
not hold. Properly a man cannot commit a-  
dultery with his own wife, thus for a golden  
tongue or pen to speak or write may do hurt.  
'Tis better to call it uncleanness, then adu-  
ltery; unclean a man may be, an adulterer lone  
cannot be with his own wife.

4. The bed must be sanctified, and kept  
undefiled by the Word and Prayer. The

Word

Word is as Divines show us (up and down) a mighty healer of this corruption, and it standeth like a strong Tower, against all these base uncleane lusts. To the Word there must be Prayer adjoynd; else we rely too much on the Phylick, and it is not like to doe: and if Phylick work not right, it makes one worie; and so here, as we finde none so uncleane as some married people; God must then be sent for, to blesse the Phylick to the soul; other things we know, as eating and drinking must be sanctified by prayer; prayer is then rather and more to be used here, because the passion is so strong and reason so weake: where reason is in a manner put besides its present use, there I hope prayer hath greatest place; eating is to take away the natural passion of hunger, and drink, of thirst, in the body, and victuals have a natural property to take away hunger, and thirst, yet we are to pray over our meals; but here the ordinance is to cure sinne, to work on the soul, to heale a strong corruption, which cannot usually be done without the influence of heaven; and thence it follows, that we have cause to pray more in this case, than in eating and drinking: praying, I say, there ought to be, say (by way of supposition) that prayer at meat would take away ones minde to ones meat, why then we would counsel one to pray for a blessing before-hand: so here. To pray will bring in the blessing of God, which is all in all in spiritual medicines, as this is, being,

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Chap. 13

Arist. Eth.  
4.7.6.6.  
1 Tim. 4.5.



Patr. 2.  
Chap. 12

Prov. 9. 19  
Verse 15

Heb. 13. 4

being, as I said, to cure the sinne of the soul; prayer will keep men that they shall not surfeit, and so come to a loathing nor fall into a defect; here must be a *satisfying*, as *Solomon* sayes, and drinking away our thirst at our owne Cesterne, lest we hanker after a strange fountaine: prayer will make a man keepe himselfe, from all base and absurd abusive dalliances; it will make and keepe the bed *undefiled*, and increase love and mutual affection. Love hath a sure foundation, when it is built not on beauty or wealth, but upon prayer and grace. Here by the way we may note that as goods (whose Epitaph it is to be vanity) (*Eccles. 1.*) are no foundation for one to build his love on; so goodnes must not do all neither; a man is not to love his wife neither onely nor chiefly because she is good, for she may loose all her goodnesse (as all on all hands grant) to the last and least degree, and the sense of it (for a time) quite, in so much that she may think of her self that she hath none at all: so may her husband think; & then where is matter for love if love be built onely on that? How then? why our love must be built chiefly on (the must) of the King of heaven, whose peremptory will it is that husbands (must) love their wives, and wives their husbands: And the precept of the Lord holds in all temptations, conditions, cases, persons, poore and rich, good and bad, if there be grace also, so much the better, more strings to our love do no hurt, but the key of all, which

which chiefly doth it in all, and onely is enough to serve the turn, is the strict pleasure of the Lord, which will of his is subject to no diminution, alteration, binding to love a bad yolk-fellow as well, though not as much as a good: Aye we say not too much, if we say though not with as much love simply, yet with as much matrimonial love (as such) and he is in the right forme of sincerity who can and doth thus love his wife for Gods sake and in obedience of his law, be she never so bad, so froward. Satan cannot abide to see men and women in this estate, to live in quiet and love; and this makes him to use all the art and power he hath to trouble the waters, to blow up the affections after a wrong object; for then when such lusts are in, love goes out: he knowes, that the droppings of love will keep us from the weeds of such immoderate desires, which makes him to go all the wayes he can to work, to fill the head full of surmises and jealousies, the heart full of extravagant lusts, and all to marre the *bar-mony*, which ought to be betwixt couples: the house, the town is out of quiet, when such are out of love; all which calls upon such as are married to be as watchful and careful to keep all right, to remember that its the *Covenant of the Lord*, that it is not made by man but by the Lord; all Covenants else that are lawful are (afar off) the covenants of the Lord and done in his sight: but here the Lord is a party, and God hath a special hand in this bar-

Part 2.  
Chap. 12

Gen: 22.  
16.

bargain; & he sees (as within book) quite thorow, and is acquainted with all our thoughts; hence that phrase to marry in the Lord; wherefore we must in thought, in word and in deed, keep close to the party the Lord hath bound us unto, and wherein we have entred into bond to the Lord for our faithfulness: such then must be a *covering* to one anothers eyes, else the heart will not stand cleane, and the meanes before prescribed, and other both natural and moral directions, which we finde up and down in Writers, must be used with all care and conscience, and much diligence, and all little enough: our nature is carching this way, and once in, it is not so easie to come off, but rather to runne in this case suttler and further off, or else grow into discoments, pangs of conscience, terrours of heart, inward gripings; out of which if we come the right way, it must be with much *bitterness*, after we have waded first thorow a kinde of purgatory; if we never claw off those gripings the right way, then such run into a seared conscience, or which is worse, break prison and thrust themselves out of this world the quite contrary way.

CHAP.

CHAP. XIII.

Part 2.  
Chap. 13

*Certain Medicines, 1. To prevent unclean  
lusts. 2. To cure the Effects of them.*

I Mean now to grow towards a conclusion, and the rest shall be taken up in some directions.

1. To prevent these lusts.
2. To help against the two effects of these lusts, viz. 1. Horrour of the Tentation.  
2. The deadly blows of senselesnesse which they give.

SECT. I.

*To prevent unclean lusts in Youth.*

FIRST, for such as are young; these are called the *(w) lusts of youth*; they are most strong in youth, and come on worst there: because that their affections are strong, their judgements weak, and youth do conceit that they may take some liberty this way, and no man must ask them why they do so. They must be exhorted to flie the lusts of youth; *Timothy* was young in age, but old in conditions; a very true penitentiary, a drinker of water, a very weak crazie body, a great paines taker, a man fuller of grace then ordinary, being an extraordinary Officer in  
R the

2 Tim. 1

22

Part. 2.  
Chap. 13

x Pro. 5. 8

the Church : and yet *Paul* calls upon him being young : what, only to avoid ? No; what, to runne ? No, but to flie from the lusts of youth, make all post-haste away from them. If *Timothy*, such a chaste and chastened peece as he was, had need of such a warning-piecc, then youth have great need, (x) *not to come near the door of her house*, as *Solomon* doth advise his young Saint.

## SECT. II.

*To prevent unclean lusts in old folkes.*

In old.

1 Tim. 5. 2

y Job 31. 1

SEcondly, such as are old must not cry holliday, and think that no danger lies this way : alas the day, age will kill no sinne, it is Christ and grace only that can cure any lust, else there were a sinne for the death whereof in all, Christ did not die if (I say) this be found that age doth kill it in some : Such then as are in yeares, must not cast away their weapons, but walk in fear and care this way, yea, though they be good people. I know the body is then coldish ; and there is not that stirring with that strength : but if Satan come and blow the coales, there will rise a great flame, a mighty burning : an old house will quickly, and so will old people, if they let Satan alone. *Job* was not young, and married he was too, when he said, (y) *he made a covenant with his eyes, taking bonds*

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Chap. 13

z Job 1.8

b Ad Eust.  
cust. virg.  
Apol. l. con.  
Jovin.

z Arist. de  
Anim. l. 1. c.  
5.

a Turpe est  
cum atate  
senueris, &  
desluxeris,  
libidinem  
tamen mi-  
nime conse-  
nuisse. Naz  
orat. 40 p.  
648. Edit.  
Paris turpe  
senilis a-  
n or. Petr.  
ep. l. 5. ep. 9

bonds of his senses, that he would not be  
caught with a maid; and maids are more in-  
ductive this way then such as are married.  
(z) Job, not such a man in the whole world a-  
gain, a chaste man, a married man, one that  
had children, and now somewhat in yeares,  
and yet you see his care and circumspection  
this way. No man must then think to walk  
at large, because he hath the remedy, and is  
now growing towards his last declension.  
Saint (b) Hieron saith, that his face was pale  
with fasting, that his body was cold, his flesh  
half dead already; yet he complains, that  
in his withered carcase the flames of lust did  
boile, and that his minde was inflamed and  
even all in a scalding fire with fleshly d-fires,  
and old he was also; and therefore we see in  
the best men that be, age of it selfe is no pri-  
viledge; none must dare to bear himselfe,  
bold on his age; Satan can help an old man  
and woman to a vvanton eye, to a young  
tooth; sinne is not so much in the act as in the  
affection, it lies in the root; and God will  
suffer such an one sometimes to fall into burn-  
ing passions, that by his ovvn experience he  
may learne to knowv, that sinne is properly  
and immediately in the soul, and the (z) soule  
grows not old; and that grace, not age, must  
be the death of sin: novv (a) an old man to fall  
into the passions and lusts of youth is mon-  
strous, and proves almost incurable. To see  
an old man covetous, is no such strange sight,  
but to see him lascivious is a great eye-sore;

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as to see an old man to be affected with the Gowt and Stone, (the diseases of age) is not so much, but to see an old body to be taken with the diseases of youth is a strange sight, and proves most dangerous; as to have the small-pox, the worms, and other diseases of children; so in his soule, to finde an old body wantonly given, to be carried away with affections of uncleannesse (which are properly and commonly the lusts of youth) is dangerous: I wish then old people to keep off, and not to thrust themselves upon the fire, relying too much on their age; yea, say that a man hath passed over his youth with some freedome this way, and it may be, hath not felt himself much given after this veine, yet he were best see that he hang not loose when he comes to yeares; for we have the confession of a most strict and godly man, *(b) Gregory Nazianzen* by name, who having in his fresh and younger time, carried a good hand over these lusts, when old and even done, he cries out that he was haunted and pestered most miserably with them. And *(c) David* a better man then he, yet it was in the afternoon of his age that he fell into adultery. And when *(d) Solomon* was old, saith the Text, he doted on out-landish women; how comes this? Like enough, because men being young, feare themselves, when old, they think the worst is past, trust too much to the advantage of the body, lie not in their armour, have not their weapons ready, and then

*b In Carm.  
De rebua  
suis & de  
Calamis.  
animę suę.*

*c 1 Sam. 11*

*d 1 King.  
11. 3, 4.  
N. h. 13.  
-6.*

then Satan is too hard for them. 2. When old, then men are subject to much spiritual pride, and that perhaps because they stood so free from this sinne, as though they had been somewhat in themselves; and now to cure that spiritual sicknesse, this base temptation is suffered to molest them. 3. If they had been thus set upon, when hot, and young, and full of sap, with such strong motions this way, like enough they should and would have sunk and yielded: and God will have such know by their own feeling, what these lusts mean; vvhetherfore that they may not receive that hurt by the temptation and impulsion, they have their hands full of them when old and cold, who did scape them when green and young. 4. When and while young perhaps some bodily weaknesse held them in, which being healed in age, the fire beakes forth. 5. When young, some retired Emploiment stops all, which being removed in age, out the passion comes. 6. Many be occupied with wild diverting phantasies in their youth, that they care not for marriage; but when old and waxen sad, they grow very desirous of it. 7. When younger perhaps God for some special reasons gave them the gift, which when elder he takes from them. However, I wish both young and old, by all meanes to beware of this Snake.



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SECT. III.

*Rules to prevent unclean lusts in all, both old and young, single or married.*

**T**Hirdly, whether they be, or be not given to this sinne, yet care must be used, to be as much as we can out of the way when the temptation doth come: *such* as are much given to this sinne, have cause to look round about them, because Satan hath such a potent friend in their bosome, he holds a side and a faction in the hearts of such. This sinne is a sinne which is much drawn out by the temper of the body; it holds more of the body then many finnes do; as we see it shewes not it selfe, till the body comes to such an age: it may rather then many be called a bodily sin; if then we finde that by the constitution and graine of the body, as also by sinister education, or otherwise the minde and heart runne much or more then ordinary this way: such must be at it day and night, to keep the occasion away all they can from them; to keep themselves away from the occasion, not to be within (as it were) when Satan comes, to call in for all the help they can, to put the matter into Gods hands, to weaken the corruption, to pray him to break the blow of the temptation, or else mightily to strengthen us; as knowing that such walk in the midst of dangers, and by care and feare and other meanes, it is brought to passe, that such as  
have

have most inclination to uncleannesse, prove the chastest of all: *That is not properly chastity, when a man hath no minde at all, but frigidity.*

If but a little given to this sin by reason of his temper or so, he may thank his body: but when a man feels raging lusts, and yet by resisting, by chastising his body, by praying, fasting, by following God in the use of his remedies, by begging chastity from heaven gets power and strength, *that is the chaste man.* There is no lust so hot and violent, but Gods medicines being rightly applied will cool and heal. But yet such as are not very violent that way, by reason of education; being ever kept under the wing, or of complexion, or because as yet by the providence of God, have not been much tempted; such are also apt enough to fall, because they do not suspect themselves, care not to go armed, because they dream of little or no danger; now here Satan hath great advantage; for be the inclination this way with the least; yet if we bear ourselves bold, and Satan be let to have his way, he will make a mountain of a mole-hill, and bring men to a miserable passe with scalding affections, let him (the devil) have leave to blow the fire, and then (in respect of this sinne) the most natural chaste man in the world, shall have cause enough to cry out, *O wretched man that I am.* Such then as feel no great matter this way, must yet be wise, and keep watch and ward, not thrust themselves upon the devils dan-

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gers, lest they smart for it.

Both old and young, single and married, more or lesse addicted to these passions. All I say, all are to see that they take these caveats.

1. Religious people must take heed one of another, lest beginning in the spirit, they end in the flesh, and chiefly of such as have done them good in their souls. Many when they meet think no hurt when they come nigh one another, but are the worse one for another ere they part; It is no hard matter for Satan to turn religious affections into carnal: we see in the Elements that are Symbolical and agree in one quality, the transmutation is easie; as of water into aire, because both agree in moisture; so here because some godly men and some godly women bear a dear affection and love one to another; there lies danger, lest Satan cause it to degenerate into fleshly lust. This caveat is in *Paul, Rebuke the younger women as Sisters, with all purity, 1 Tim. 5. 2.* So that a mortified *Timothy* had need to see it, that when he is to rebuke young godly women, he do it, not with *some* only, but with *all* purity and chastity, for feare of the worst; So *Paul* writing to *Titus*, doth not command him to teach young women *himself*, but to wish aged women to teach young women, *Tit. 2. 4.* And this (I think) for feare of what might happen. 2. Care must be had of such as are our (*e*) kindred in the flesh; the sin is incest, and being great, our

*c Filia—  
familiari-  
tatem vel  
secretam  
collocutio-  
nem visare.  
Aug. de  
temp. ser:*

252.

Orig-

Original sin, when once the veile of modesty is drawn, and the wall that nature makes broken, then I say, our corrupt flesh growes even mad after this sinne, as in *Amnon* with *Tamar*. The change is easie; from *natural* love to *carnal*. Again, such as are near in blood, think they may make bold one with another, and many times fear nothing till they are caught, ere they once dream of it; and when the world takes no notice to see men and women who are of alliance (any thing neer,) to (f)toy and sport one with another, to be together and alone too, which sometimes proves but a cloak for most abominable Incest; I could therefore desire such to see to themselves, and beware of the least motions and occasions of this foul vice. The like for affinity, I propose it to men, not to come too near the daughters of their wives by a former husband, nor the sisters of their wives, nor women to be too bold with the sons of their husbands by a former wife, nor with the brothers of their husbands, lest too much of the affection he bears to his wife falls on his wives sister. Satan can turne hands here ere we think of it, and make carnal lust out of that love, which we beare to our wives kindred. Adde but this, that the daughter or sister of the wife carries many times the proportion of the wife, and out of that, the diuel can suck much poison; to draw the man to dote on the sister or daughter of his wife; as on his wives picture, till it go so far that all is

too

Part. 2  
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The King  
knew *Isaac*  
to be more  
then *Rebes*  
*cabs* bro-  
ther, be-  
cause he  
sported  
with her.  
[*Dulcis*  
*fraterno*  
*sub nomine*  
*farsa se gi-*  
*mur. Est*  
*mibi liber.*  
*sas tecum*  
*secreta lo-*  
*quendi,*  
*Ovid. Met.*  
*l. 9.*

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too little for the sister, nothing but bitterness left for the wife: and what tentations of wife-killing and the like, Satan can distill out of these base and monstrous births, I leave it to others to judge.

3. Great heed is to be taken of such as are under our power, as of man-servants and maid-servants, and rather if they be godly and comely, they are in our way every day, come near our persons, are too apt to yield to please us, because we can pleasure or displeasure them; and Satan useth to tempt on both sides the hedge if he can. See this in

fGen. 39. 6

(f) *Josephs* Mistresse; he was a servant in the house, gave her no occasion, onely she let her eyes fix on his person, he being a very proper young man, and she was overtaken and went so far, that no bonds of modesty could hold her in; and when *Joseph* had got off from her, the (g) Text saith, *he came no*

g Gen. 39.

10.

*more where she was.* The occasion must be put away in all these tentations whatever we do. Many think they must get the conquest, and yet keep the occasions by them still: No, *Josephs* Mystresse was to have put away *Joseph*; had he been a better man, a better servant then he was: Satan couzens us out of all cry in this, when he bears us in hand that it is no conquest except we do beat away the temptation, and yet keep the occasion by us: for he knows that *ordinarily*, we neither can nor shall get the victory, except we do put away the occasions from us, when it is such a thing, or such

To venture  
on the occa-  
sion, shewes  
there is in  
the heart an

a person, as may lawfully be removed; God will not remove the temptation, except we do remove the occasion; to pray that it may away, and yet keep (*Joseph*) with us is all one, as though we would hold our finger in the fire, and pray to God it should not burn. It is not enough to say, that the fault is not in *Joseph*, he doth not entice; for if Satan and corruptions entice the Mystris to *Joseph* by the eye, *Joseph* must be put out of sight, and *Joseph* (if possibly and lawfully he may) must remove himselfe too; else in ordinary course the cure will not be done; and when we have another, and the fire take there too, that person must be done away also, and so on til at last the conflict will cease, and the victory will come: it is not enough when once caught, to turn the eye away: but the object of the eye must be out of sight, that it may be out of minde, and then when another comes, before-hand, prevent the cunning of Satan by keeping the eye off. *Job* as honest and as chaste a man as lived, yet he did make a covenant with his eyes, that he would not think on a maid; by the course of the Letter he should have said, that he made a covenant with his eyes, that he should not (look) on a maid; but insted of saying, look, he saith [h]: bink, because looking usually brings thinking, and thinking, worse. A maid hath an inclination in it in one sense; and a cut loaf, a covered cup carries strong poison in it in another sense; whether maid or married, he doth best who bindes his eyes from such looking, that he

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Chap. 13  
*Implicite  
consent to  
the sinne,  
though for  
the presents  
we seem to  
feel the  
contrary.*

bJob 31.1.

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Chap. 13

he be not overtaken, and when the fire is once in, he doth *next* best, who puts the object out of sight and out of minde. Some cry out on their eyes, and do even wish their eyes out, and in this sense they may as well wish their hands off, their feet off, their eares off, and member after member till all were off; this is but to complain of God who made us these members and senses: this is not the way, it doth not please God, and were it as we wish, it would not pleasure us; for were we blinde, all would be one, as long as the fire is unquenched within, and our passions are suffered to be up. We know what Christ saith, (i) *I pray not that thou shouldest take them out of this world, but that thou wouldest sanctifie them through thy truth:* so we are not to wish our eyes out, but our sin out; & to pray him to sanctifie our hearts and eyes by his truth: & then away out of doors with that which we (being led by our lust) have made the object and occasion, and it will mend and grow better. It is true, that if the object be removed, the temptation for the time may cease, and no victory; as keep a Sow from mire in a Meddow, and the Sow wallowes not, take away the Load-stone, and the Iron moves not: here is no real change, the *intension* of the mind is not changed, nor the *affection* of the heart neither; Such have a mind and a desire to the old lust still; but if a man can remove the occasion of his own proper motion, nor another take it away, but he himself put it away; not be kept from

from it, but keep ones self of ones own will from it; this is from grace and here is a victory.

Use these and the like means, and hold on for a competent time in using them, and we shall conquer; the temptation must and will away: Dismay not, though the conquest come not presently; what? Give over because the physick doth not heal at once taking; Be out of heart because all is not done in a day? It is not so easie to untie a knot in a silken thread; the conscience is of a fine spinning, and knots knit there, and such as have been long a knitting too, will not be undone on a sudden; have patience, give it time, and now some and then some, Gods medicines will heal; and when we finde the cure done, and we get some strength of grace, by all means remember to be *thankful*, lest the temptation come again, and bring seven worse then its selfe. But what if the ease I finde, be only because sin and Satan in skill do cease to tempt: if so, then our danger remaines, keep we our weapon about us. We may know, if it be only a *ceasing* to tempt, and the lust is only for a time asleep. First, if it be done without using Gods means in Gods fear. Secondly, if we finde that the lust is only left, not hated, but if the sinne be hated, then it is more then a bare ceasing from the sinne: for Satans forbearing, and sinnes sleeping cannot bring us to an hatred of the sin: I speak not only of a disapproving of the sin, for so a civil man may do out of a moral disposition; and



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and because it did molest us, we may thence be brought to a dislike of it: but if we finde that we can spiritually hate it, this proves that there is grace in us, a divine nature which is contrary to that lust: and that chastity is now in the place of the temptation, and this cannot come only from Satans ceasing & forbearing. To cease is but a *negative* thing, but chastity is a *positive* quality; which meer negative ceasing and giving over to sollicite and tempt, can never work in us. Thus when our chaste affections are had out of the fire, and we have attained this power by spiritual means used, and waiting upon God for the successe; Dispute not, say, I have gotten the victory, and the God of heaven hath eased me of the temptation, given me a chaste minde to my content and my comfort: With body and soule both, we must exceedingly rejoyce in this vertue: it is a grace which doth not only sanctifie, but grace and beautifie us: all the paint in the world cannot cast such a shining varnish on the very body of a man, as chastity doth.

Thus much to shew the ready way, how to prevent the temptation of lust and uncleanness.

*Rules.*

SECT. III.

*Rule: to help against the mischiefs which usually follow the lusts of uncleannesse.*

**T**HE last of all, is in a word to help us out, in case we do go too farre, we must take heed of both the extreame. 1. That we do not run upon the Rocks of Despaire; there is nothing got by discouragement. During the time of huge and mighty terrours, it may be we shall have no minde nor heart to tamper with those lusts again, but yet for other finnes, every way worse; worse to God, and worse to us; we lie all open to them, when we are in great dejection, as Discontent, Distrust, a secret rising against God, Unthankfulnesse, A finding fault with all that God either *saith* or *doth*, No care of the Word, to reckon no other of the Scripture, than of our very Neck-verse, and a world of mischiefs more, which are the greatest finnes indeed; on these occasions we are very apt to fall off from Gods mercy, to lie in hellish sorrow, no finnes do so fire the conscience of a man, as these lusts of uncleannesse do; they stare in our faces, look upon our consciences, as it were, with the eyes of so many devils; and in this respect we must take great heed that we be not quire out of heart; when a man is past hope, he is in his own sense past grace; and when a man is made a terrour

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¶ Eph. 4. 13

¶ Prov. 11.  
36

to himſelfe, great danger is at hand; and therefore when frights do come, and ſuch do finde themſelves too too apt to joyne with the motion to deſpair; look upon Gods love, bear up in an apprehenſion and application of his mercy. Look upon inſtances in the Word, of better men then we are, who in the ſame or the like have ſeen a good end of all, and are now with the Lord.

2. The other extreame is to grow *ſenſeſſe*, to be *paſt feeling*; we are apt in theſe caſes to feel too much or too little; for if our terrours overcome us, we deſpair; if we overcome them by faith, we take comfort; if we put them off by the fleſh, we grow ſecure, and it is common out of great fears to runne into great want of feeling, and ſo we finde it in the (k) Apoſtle, that *laſciviuſneſſe* breeds in us a *ſenſeſſe*, it ſears up the conſcience, and ſuch come to be *paſt feeling*. To open this, there is a partial want of feeling, when we commit finnes and aile nothing in ſome particulars. Thus we finde that (otherwiſe) good people, break out into exceſſies in buying and ſelling, do they care not what in matters of profit and feel nothing; the conſcience ſees all, ſayes nothing, or as good as nothing: one would wonder how men can ſell day, (I ſpeak not againſt giving day, but ſelling of it) let out their money to uſe, hoard up corn, directly againſt the (l) Word of God in the very letter, make up ſome pieces of works on the Lords day, are told of it in the Miniſtry,

ministry, and yet nothing come of it; why? Because custome in them and in others hath taken away their feeling: covetousness hath made them in most matters of commodity to be past feeling, yet this is but partial; we mean not to say that those see and allow those to be sins; for the point is, that though the Word be plaine, yet custome doth so dazle their eyes, that they cannot in this particular see the right: so *David* and *Solomon* did multiply wives against that Text, *Dent. 17. 17.* The like did the Patriarchs for Polygamie. And some of the beleiving *Gentils* saw not single fornication to be more then a thing indifferent, *Acts 15. 20, 21. 25. Rev. 2. 15. 20.* Yet this fornication is forbidden in the Word. So great is the force of custome: But should these men of our time meddle halfe so much in so bidden lusts of uncleanness, as of covetousnesse: oh what pangs would rise in their conscience, they would feelee it with a witnessse: But indeed when the passions of lasciviousnesse have once broken thorow the terrours of it, which usually come first; then they bring a man to a total senseleslenesse to be past feeling, not onely in these and the like affections, but in all universally to make conscience of just nothing, to commit any finnes that come to hand with all greedinesse, devoure any thing, like some stomacks, and be never troubled with it: it is so sensual a sin and gives such a blow to the natural conscience too, that like a sound knock on the

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head, it takes away all sense and feeling: let Satan propose what he will, nothing comes amiss; for this sinne of uncleanness fights against both light of nature and grace, and if the natural conscience speak, and we will not heare, and the *spiritual* conscience cry and we will not hearken, the conscience will grow speechlesse, and speak no more; and hence it is, that such as come to a custome in some covetous practises, are past feeling in some things for some time; but such as come to a custome in the lust of uncleanness are soon made to be past feeling simply and totally, scruple at nothing whatsoever.

1 Cor. 12.  
21.

Sith then the danger is as great as a *fear'd conscience* comes to, such as have broken their peace with God, must returne and make all haste to repentance; the cry is so great and the sight of it so odious, and the sense of it so grievous at first, and so palpable, that we may with the more ease come to repent. It is a sin that doth convince it self to be a sinne, (till a man hath lost his judgement and his spiritual taste:) While it is a doing the judgement cries shame, and there is little to do, because our work lies in a manner onely with our affection, whereas many passions of anger, and pride, and covetousness are such, that the offender is long ere he can be brought to see the thing to be a sinne, the fact to be a fault. But in pollutions of uncleanness they are so direct against the principles of reason, and so flat against all shew of Religion, that they

they carry their conviction in their mouths, which makes the heart more ready to entertaine the work of repentance unto life. *Part 2. Chap. 13*  
*Judah* repented, *David* repented, *Lot* repented, and so did *Thamar*, and so did others, and they were taken into special favour and honour, as we see them upon record in the first of *Matthew*. Those finnes which much humble, do much honour; none humble more then such base lusts; *David* died in honour, *Mary Magdalen* is in great honour in the Church of God; Christ to comfort and honour her, appeared first and formost to her; what ever *Mat. 28.9*  
 heales the soul, heales the name. Repentance doth both. The truth of our repentance will best appear; if we go away as *Judah* did, *Gen. 38.26*  
 and do so no more; come not neere the garment spotted with the flesh: affections of another nature are more apt to bring a relapse then these passions, they leave such a sting and sent behinde them, go away (but with a smart,) have such a taste, and are such a base sight that few relapse; such as are by Gods mercy cured of these diseases, are commonly ever after very chaste, Become as children in all purity and chastity: when we fetch out a great staine, the cloth is after whiter then ordinary; and so after this staining sinne is washed away: such must be and likely will be very holy, passing chaste; beware of the least spark of sinne: this is the meaning of that of *John* the Baptist, *Bring* *Jude 13*  
*forth fruits meet and worthy of repentance: how* *Mat. 3.8*  
*worthy*

Part 2. worthy of repentance? It is that when a man  
 Chap. 13<sup>th</sup> hath been at it in the work of repentance;  
 his works and deeds must afterwards be bet-  
 ter then ordinary; he must look like a true  
 penitent, that as a Physician can judge by the  
 colour of the face that his patient is recover-  
 ed, so must our works shine and carry such  
 a lustre and colour with them, that one of skill  
 may read it as written in our faces, that there is  
 amendment of life, that now all is well and  
 sound within.

f Obus Im-  
 perf. in c. 1  
 Mat. Hom.  
 3.

g Pro. 5. 11

And say by intemperate courses, one hath  
 been the occasion of hastning his own end be-  
 fore the time. I grant that there is just cause  
 (as *g Solomon speaks*) to mourn at the last, when  
 the flesh and the body are consumed, and we  
 are (accidentally) guilty of hastening our own  
 death, before the time of Natures Period, but  
 never before the time of Gods counsel;  
 mourne here and spare not, but yet not as  
 men without hope; repentance will mend this  
 also. First, hardly one man in a thousand,  
 but one way or other, more or lesse, cuts off  
 some of his dayes. Had it not bin for one thing  
 or other, he might have lived a day, a year  
 longer, as I thinke is plaine enough in *Da-  
 vid*, who was bed-ridden at or about the age his  
 father begat him; either nature would have  
 lasted, or might have lasted longer in almost  
 all, were it not for some defect, excesse, or  
 default in our selves: and therefore this ac-  
 cusation lies against almost all. Secondly,  
 this is besides a mans intention to give his

*yeares to the cruel.* The *Libidinous* intention is to satisfie this sinne in the lusts thereof; in that there is withal a waste of the radical moysture, and thereby a cutting off of his dayes; this is by accident onely, and a consequent of the thing done, not a thing meant by the doer. Thirdly. sith repentance heales the pollution *intended* by the offender, it is against Religion and Reason both, to question whether it will heale the consequent consumption *not intended.* *Amen.*

Part 1.  
Chap. 13  
i Pro. 5 9

S3

OF





## OF USURY.

Nehemiah 5. 11.

*Restore to them even this day, their Lands, their Vine-yards, their Olive-yards, & their Houses; also the hundred part of the Money, the Wine, and the Oyle, that ye exact of them.*

THE matter here is a case of Restitution; of Lands and Monies gotten from the Poor by Usury; so our last translation reads it, *ver. 7.* The Hebrew is *Burden*, because Usury is a great burden, and carries an heavy weight with it.

The hundred part of the money, is meant either of the yeare, and then it is but one in the hundred; or of the moneth, as some think, then it is twelve in the hundred. We see that covetousnesse is rightly termed the root of all evil, and of all wrongs and evil dealings; (besides other sinnes) else it could not be imagined that in their bondage the Jewes should thus have grated one upon another. The place, the time, the scandal; besides the expresse Law of God, one would have thought

should

*Vulg. & Vatabl.*  
*Usura Ge-*  
*neva. Bur-*  
*dens, Their*  
*note is, you*  
*press them*  
*with usury*  
*Decade.*  
*Gravey to*  
*His note is*  
*Le Usure.*  
*Ex. 22. 25*  
*I thou shalt*  
*not be to*  
*him as a*  
*Usure.*

should have made them forbear; but a covetous heart cannot hold; he cares more for money, than all reports of God and man.

The next thing of note is, that what comes in by Usury (as well as by other extortion) must ordinarily be restored out of hand (even this day) it is not faire to give the heart of a man time in any sinne, but of all, not in this wilely sinne of covetousnesse; if ever Satan be a fox and a serpent, it is here; give him but a space to play, and an lea a little with our hearts, with this sinne of worldlinesse, and he will quickly catch us with a golden hook. It is great wisdom to be present, the wit of man will distinguish else, and creep out by one evasion or other; we are too apt to be pleased with any lease, and shift to bear our selves in hand that we may lawfully continue in such practises, as feed this greedy humour, this eating Wolfe: doe it then while it is called to day, do it now, lest our hearts deceive us, and we deceive our hearts, and so we do if never. Delayes are ever dangerous, but in nothing like as in getting out of the hands of sinne, but of no sinne, so as to get out of the snare of this sinne of covetousnesse.

The last thing is, that Usurers are bound by the Law of God to make restitution. What ever comes in this way, comes in at the wrong doore, and it must out againe: If the conscience be not seared it makes it sick againe;

S 4

there

*Jim. 1. 26  
Quid dicam de usuris quas etiam ipsa leges & iudices reddi iubent,  
Aug. epist. 4  
Decret.  
Caus. 13. q. 4. c. 11.*

Job 20. 15

there is plaine, there is no quiet, till the conscience take a vomit and up comes all: We use to Saint the man who does but give over this golden trade of Usury; but the truth is, that such come but half way: our repentance is not thorow, our sorrow comes not home, except (as it were) we do restore. When we leave the practise of Usury, we do not properly leave the sin (as sin) except we restore and turn the stole dog home againe: when we have not wherewithal, there necessity hath no law. The King of heaven must and will lose, and will part with his right, where nothing is to be had, and there the *will* doth stand for the *deed*; but where there is no such answer (that we cannot) but we see that we ought, we have wherewithall and (will not) here I say it is right and reason, that the Lord should make use of his authority, and use us according to Law and justice.

Now as this act of restitution secures our hearts, so that the bells ring not backwards in our consciences within; in like manner it makes much for the safety of our estate without; it sets a *mark* upon our goods, and they are safe thereby under the Kings Seal; whereas a little of these ill-gotten profits, like fellons goods, endanger all; a little you know, brings all the rest into the renure of the Crowne, and all must be as it were in *capite*: I am certaine, that a golden wedge will fire all the rest of the stuffe; and therefore he  
that

Josh. 7. 11  
24 25

that hath been or is an Usurer, he must leave his usury and make all well by restitution, as he means good to his soule, as he intends safety to his estate: and it is his happinesse that his sinne lies in such a thing, wherein he may make restitution, and lick the parties wronged whole again: this makes the conscience quiet, helps us to peace, when as in murders, adulteries, in such and some other the like sinnes, where there is no place left for restitution, an hard matter it is to set such in comfort, when once the conscience falls a complaining: but here, let the conscience accuse at the worst, yet as it is a sinne, godly sorrow makes all well, and as it is a wrong, repaire is made by restoring; repenting takes up the matter, as it is to God, restoring helps, and heals all, as it is to men. The most that can be said, is, that the Usury-taker payes the use willingly: and where a man parts with his money willingly, restitution is not of force. *Judas* might have retained the money with the good content of the Priests who gave it willingly, yet he did restore it and was bound to do it: and were this good Divinty, then a great deal of that which comes in by bribery, and dicery may be lawfully and comfortably kept. Then I say, that though it be not against the will of the borrower that the Usurer keep the use, yet it should be: what if he thinke that to take use be no sinne in the Usurer? What if he be not convinced, that the fact of the Usurer

*If I have  
received a-  
ny bribe, I  
will restore  
it*

*1 Sam. 12.3*

Art. Eth.  
l. 3. c. 1.

sure; herein is a fault; in this case he may be willing, he should keep it for want of true light and sound judgment: whereas were he aware of what is truth, that the Usurer had no right to take it, he would with all think, that the Usurer hath no reason to keep it; and this kind of willingnesse is an interpretative unwillingnesse. And lastly, I say that he seemes many times to be willing, because he cannot tell how to help it: The Traveller gives his purse to the thief, because he cannot do otherwise, or at least dares not; and there is a *moral necessity* which is of force, to cause a man to pay use, and to shew a contentednesse that the Usurer should hold it when he hath it, because of great inconveniencies, in that he esse cannot have money to serve his need against another time; this is a mixt act of willingnesse, which is construed to be *naturally*, done unwillingly, but willingly accidentally. All this is grounded on the Law of God, which makes usury a sinne, and a sin against justice too. *Zacchæus* did offer to restore that which he did fetch in by forged cavillation; he might like enough have kept it, and no man have thought much of it; it was gotten by sinne, and restore he would; and what the Usurer takes is his by sin, and restore he must. The Law, I know, permitted it to the Jewes, to the stranger; what of that? It followes the rather that it is of it self a sinne, because permission is of sinnes, not of duties; but the thing I say is, there was a law to kill the

Can-

*Canaanite*, and yet I hope, *that* killing was not murder; no more was that usury to them a sinne. The Law doth urge it most, that it be not done to the poore Jewes: was it not because the Jewes were then too noble and generous to go a borrowing, except it were the poorer sort? What, should the Law then forbid that to be done by rich men, which most rich men never did? but after we have prohibitions plenty, that are indefinite; we are forbidden, we must not rob the poore, because he is poore: good sport for thieves; if therefore it may be thought to follow, that it is a lawful matter to rob the rich: neither can the law against usury be thought to be a judicial law of *Moses*, for such laws (as such) are known onely by some intelligence from the books of *Moses*; but Heathens of all sorts, who never once heard of *Moses* his writings, have with one voyce cryed sinne upon usury, and shame upon Usurers (Poets, Orators, Historians, Philosophers, all.)

They have condemned this sin by the instinct and light of nature, and therefore it could not be a politicall law of *Moses*. Besides, we have it forbidden in the New Testament, when judicials were out of date; lend, saith the Lord Jesus, looking for nothing again.

Question is made, whether children be bound to restore that which their Parents have gotten by use upon use, and left unto them. The negative seemes to be affirmed by a most holy man; but me-thinkes, reason would

Yet the Jewsmight put money to use to a (poore stranger) though not to a poor or rich Jew

Luke 6.35

*Neg; enim  
tueri ob-  
noxius qua  
pater quasi  
vis iniquo  
forte com-  
pendio est  
animi qua  
habes ex  
rapina col-  
lecta sunt,  
non tu ta-  
men ea ra-  
pisti. Chr.  
in tom. 1. c.  
4. hom. 12.  
Eco: 17.  
Navar. Ma-  
nual. c. 17  
n. 270. &  
seq.*

*Vid. Greg.  
de Val.  
Tom. 3. dis-  
c. 9. 11.  
pun. 3.*

would that we say, such goods should be re-  
stored, though not we, but our Predecessors  
have gotten them unlawfully; the saddle is  
another's still in equity and conscience, and it  
ought to be set on the right horse: meer pos-  
session cannot give us a right title to that,  
which in truth and *Coram Deo* is another's.  
And what if the property be altered? yet that  
makes nothing against restitution, sith a child  
is bound (by the grant of all) to restore the  
price now in his hands, of any thing his fa-  
ther first stole, and then turned into money.  
Restitution is to be in the very kinde if that  
may be; if not, then in that which is answe-  
rable and equivalent. The Schools are di-  
vided into setting down the reason of resti-  
tution; one side will have it to be because the  
Usurer is a damage to the Borrower: the  
other sort with whom I joyne, say that it is  
because by usury there is no true title (*Jure  
Divino*) no not in justice, to that which comes  
in that way; and (sith this is the truth) I  
conclude and say, that the child is bound to  
make restitution because his father hath con-  
veyed that to him which never was his fathers  
right, and therefore cannot be the sonnes:  
some cases may free the childe, which also  
would have freed the father, as when it is not  
in his power, hath not the ability to do it,  
and the like; but in ordinary course it is not  
his own, it is another's, and by that reason he  
is not to keep it, but to restore it.

Papists teach us, that in case a man be in  
very

very necessity when he takes use, and makes profit by his money, yet if after this, necessity cease, he is not bound to make restitution when he hath wherewithal, and this necessity they stretch and will have reach to his estate. A large field for a man to lose his conscience in: for when will a man say that he is not in some necessity, in respect of his estate and condition; and when will he be out of need to beare up his port? Men will make necessities enough, might this go for good Doctrine. But dangerous it is, and the ground of it is most false: for (say they) by the law of nature all things are common, (mine and thine) came in after by law positive. Now say they, necessity dispenseth with all positive laws and makes the goods of another mine, and mine againe his; and so they say, that when a man is to fill up his necessities, doth gaine by use from another, indeed and in right it is but his own, because then and in that case all things are common, and no man is after bound to restore that, which when he took it, was but his own. Write (false) upon these conclusions; for the truth is, that meer necessity of a mans person doth not take away propriety; in great extremity for a man to take this or that, which is anothers, is to lay hands on that which is not ones owne: what ever it should have been, had not *Adam* fallen, I enquire not; but since *Adams* fall there is such a propriety of *Meum* and *Tuum*, that no necessity, be it never so urgent, can dissolve.

Tully

*Jure divi-  
no omnia  
sunt com-  
munia, &c.  
Agu. 2. 2. q.  
9. 66. a. 7.  
Lumb Sent.  
14. D. 25  
Forcunda est  
magis om-  
nis necessi-  
tas quam  
perpetuanda  
est aliqua  
iniquitas.  
Tamen ali-  
ud est de  
necessitate  
peccare ali-  
ud i-abun-  
dantia; pan-  
per mendic-  
ans furtum  
facit ex  
miserie pro-  
cessu ini-  
quitas.  
Aug in  
Ps. 73.*



Forſitan  
quispiam  
dixerit,  
nonne igitur  
ſapiens,  
Cic. Offic. l.  
3. coll. in  
ix. tuopa-  
zia.

Antiochus  
Seleuci fi-  
lius, con-  
trahendis  
inceſtiscum  
noverca  
nuptiis e  
graviſſimo  
cuſſit mor-  
bo. Appia  
de Bel. Syr.  
Plut. vit.  
Demetr.

*Tully* resolves the case thus, that say a man be on the point to starve, yet rather then he should take the least matter from another, he should rather famish, it being better to die the death then violate any man for ones own cause. *Erasmus* doth descant on this quiddity of the Schools, what (saith he merrily and truly) is not theft, theft in case of necessity, nay, though one do it with a mind to make it good againe? say one must lose his life if he do not perjure himself, and bear false witness, doth that necessity make it no sin? saye one by committing adultery without offering violence to the person of the adulteresse, may save his own life, doth the necessity of saving his own life make the adultery lawful Now? Put the case (saith he) that a man must die or tell a lie? is it not a sin in this case of necessity to lie? if then meere personal necessity doth not dispense with these Commandments, Thou shalt not lie, Not beare false witness, Not commit adultery: what colour of truth can there be in this, to affirme that any necessity whatsoever can make that law to be no law, when he saith, Thou shalt not steal. If necessity cannot make anothers wife at my command; no more can necessity make anothers goods mine owne. Gods Ten Lawes are in the substance of them, the very lawes of nature: and by the Decalogue, there is in all cases of necessity still a propriety of goods; the argument in *Melancthon* is firme. The eighth Command-

ment

ment is a natural law, it stands *Jure Divino*; but by the eighth Commandment there is established a distinction between mine and thine, and so it concludes strongly: that propriety of things is not by law positive, but by law divine and natural. Moreover, if that community of things were a law of nature, it had been immutable, and all things should and ought to be common in all times and cases. Neither can any man shew, why the eighth Commandment being a law of nature, should be subject to be dispensed with by cases of necessity any more than any other, or all the ten Commandments. All the rest stand firm in the body of them against all necessities whatsoever, and therefore this.

Next we prove our case out of the Word. There is a stealing for need (saith Solomon;) but if this be so, that need makes all things common, there can be no stealing for need, sith in cases of necessity, what ever a man takes to supply his need, he takes but his own, say they. I am sorry then, that any Protestant should write and print that in this case, necessity taketh away all reason of sinning. This is but to close with *Bellarmino*, as though not in extream necessity it were (*alicuius*) no longer.

The only objection worth the answering, is from *Mat. 12.1.* where we read, that the Disciples being an hungred, did pluck and eat the eares of Corne, and that therefore ( they doing well in it ) it is a law-ful

*Quest. a Paulo Ebero propos. Georgio Mulero in 1552. Vid. Sclat. in 2 Thes. c. 3. a. 12.*

*Prov. 6.30 And the law did count it to be done for need, though a man were able to make fourfold restitution. Ames de consc. l. 5. c. 1. sec. 17 Dematrim. l. 1. c. 27.*

full thing, to take that which is anothers in case of necessity.

The answer is that this was not done by them on this ground, because necessity took away propriety, but because it was their *own*, they took it by the gift of God, who is the right and chiefe owner of all the creatures in the world. In *Deuter. 23.25.* God had given them a warrant so to do in the Land of *Canaan*, and that things were not then made common by necessity, it is plaine by the words which follow in that very Text, *But thou shalt not move a sickle unto thy neighbours standing corne;* which might have been done without offence to God, or wrong to man, if this were true that Jesuites teach; that in point of necessity, not onely in respect of ones person, but also in respect of ones condition, nothing is any mans, but all things are every mans; for the case may be, that a man and his family may be cast upon extream need, that a sickle put in his neighbours corne, will not supply the hunger of him and his, so much as the plucking the eares of corne did stay the stomacks and the hunger of the Disciples, and yet I think that it was never held but as a thing forbidden by the Jewes by that law, for a man in never so great a necessity to put his sickle in his neighbours corne, and that a Jew was rather to famish then so to do: which shewes the little truth that is in that assertion, that necessity makes things common amongst men.

men. The Disciples did it; because they had warrant and leave from God, who was the owner of that corne, and the Law of God was on their side. And for our times, I doubt not but it is lawful for one to pluck an apple, or to take an eare or so of corne and eat it, not onely for ones very need, but for ones delight and content. The equity of that judicial Law of *Moses* saith somewhat, but my ground is, because a man in such cases hath an implicate and tacite consent; the owner sometimes is by when we pluck plums and apples or so, and we never ask him leave though he look on, and in this case, he that saith not no, saith *yea*: and say he be absent, and we know not who is the owner neither: yet I think this lawful, because we gave an interpretative consent; we have a morall perswasion, that vvere the owner by, he would give us leave to pluck an eare, to catch a pear, with heart and good will: which motion being in the heart of man, doth free him from any theft; and also we see it a (common) matter: which *ordinariness* of the thing helps to make this good, that there is in all men a kinde of consent and leave, virtually given to all passengers, and the like to pluck an eare, an apple or apples, a plum, a pear, or so: and this is warrant enough if it be not abused, to save the conscience of a man harmlesse, against the Law of God, Thou shalt not steale; here is no stealing, because here is a kinde of consent of

T

the

*In lege  
cautum erat  
ut viator  
sine pressu  
poterat aut  
spices carpe-  
re, aut non  
reficiendi  
sui causa  
colligere,  
invito et  
in consulto  
Domino.  
I. C. Hist.  
par. 1.  
p. 402.*

the owner though not actual, yet virtual and implicite; and such a tacite consent is enough, whether the fact be done before the owners face, or behinde his back.

Again, if need did make things so far forth common as might satisfie our need; then where no need is, we sin if we pluck a pear or so: but we may lawfully do it only for delight, so also were this new Divinity right: in case of need, we might satisfie our soules even against the consent of the owner, he flatly forbidding us; for in their sense (who thus teach) we take but our own; all which is false; wherefore we must rather speak with the truth, and say that not onely for need, but for our very delight in the owners absence (in case he directly forbid us not) we may (I say) lawfully pluck an ear of corn or so, by vertue of a common supposed consent (intimated in the equity of that Law of *Moses*) which in such cases doth run thorow the veines of all mankinde.

Lastly, I conceive this matter to be put past all peradventure, by the Law of God once in force amongst the Jews: commanding the thiefe stealing for very need, to make restitution to the fourth and fifth, and in a case to the seventh degree; and if selling all to his very shirt would not make up the summe, then by law he was to be sold and lose his liberty, to make restitution for the principal (not for the over-plus) of his theft. Now this Law of God hath gone against sense: if

Exod. 22. 1  
1 Sam. 1. 26  
Prov. 6. 30.  
31. Decade  
Annotat. on  
Prov. 6. 30.  
31. Ainsw.  
on Ex. 22. 3

*need* did dispense with propriety, and give a right and title to so much of ones neighbours substance as would serve to satisfy ones want: for I hope, reason it selfe is flat against it, that a man should be thus bound to make restitution for taking that which (by their Doctrine) is his own; Aye, common understanding it self at the first sight is against it, that a man can be said to steale his *own*, can stand bound by Gods Law, thus to restore his *own*: and therefore to returne home again, I conclude and say, that our maine point doth stand free and firme, *viz.* that albeit in case of need (as of some Orphans) a man take use, yet he is to make restitution: fifth usury in the Law of God and of conscience, carries a false finger: *need* is no false; it onely excuseth a *Tanto*, neither can the Jesuites or any else make any sound proof to the contrary.

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THE



# TENTATIONS:

Their { Nature,  
          { Danger,  
          { Cure.

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## The *T* H I R D P A R T.

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By *Richard Capel*, sometimes  
Fellow of *Magdalen Colledge*  
in *Oxford*.

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*The sixth Edition, corrected  
and enlarged.*

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L O N D O N,  
Printed by *Tho. Ratcliffe*, for *John Bartlet*,  
and are to be sold at the signe of the *Gilt  
Cup* in the New-buildings, on the South  
side of *Pauls*, neer *St. Austines*  
Gate, 1 6 5 8.

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EXTRACT

FROM THE

RECORDS OF THE

LEGISLATIVE

BRANCH

OF THE

STATE OF

NEW YORK

FOR THE YEAR

# TENTATIONS:

Their { Nature,  
Danger,  
Cure.

## The Third Part.



WE are now in this third part to treat of such Tentations, as do not use to stare in the faces of common Christians, but of such Tentations as startle the consciences of such Christians as are now perfect, as St. Paul calls them in one place, and become spiritual in some great degree, as he means by that term in another place. For when a man comes once to be very spiritual, to have an eye to see, and a sense to feel such things which before he made no care of, then his heart will ake at some faults, and his soul will smite at such things which before he used not to see to be any sins at all; or if he did, yet he felt no great bitterness in them. Paul because he had much grace, and was in comparison of many now (as it were) all con-

T 2

science,

1 Cor. 2. 6  
Inter im-  
perfectos  
nonnulla  
obtegunt,  
nulla men-  
tionantur.  
Aug. de ve-  
ra relig. 2. 8  
1 Cor. 3. 1

Part 3. science, and his conscience was (almost) all tenderness, a seeing, a speaking, a feeling, and a smiting conscience: therefore he did cry out for ordinary scapes, *O wretched man! a body of sin, a law in my members*: So Rom. 7. 14. *I am carnal*: What, simply? No, but he had a quick eye, and saw too much flesh in himself: *sold under sin*: What, a slave to sin simply? No, no sin reigned in him, but sold in respect of his flesh, and in respect of his feeling; he felt abundance, it even wearied him out. *Ahab sold himself to do evil, Paul was sold under sin*, he did not sell himself: *Ahab* sold himself to sin, *Paul* was sold under sin. All this cry was not because his sins were so great, but because his heart was so good, and for that he had an extraordinary conscience of his own. And thus it is (in our measure) with some now, who because they are come to be very heavenly, and exceeding spiritual, they finde great trouble for such matters, which others (though otherwise good people) make little or nothing of. But before we come to mention any particulars by name, I will first speak of an head or two, under which lie many branches.

CHAP. I.  
Of lesser sinnes.

**I**T is false divinity for a man to call any sin *little*, simply and without comparison. *Christ* indeed, *Matth. 5. 19.* speaks of the least commandments, but he there speaks according to the opinion of the Pharisees, who held some and som of the chiefeſt commandments, to be but trifles. He ſpeaks this not in his own phraſe: He ſaith not [the leaſt] but [any one of the leaſt.] Now ſimply the leaſt can be but one; wherefore ſpeaking of many, he doth it according to the wicked and fooliſh opinion of the Pharisees: [any one of theſe leaſt] *i.e.* ſuch as in your divinity are counted the leaſt. Sins cannot be little to him that thinks them little. But yet it is ſo, that ſome ſins in relation to other ſins, are far leſſe; and ſo ſome are great, and ſome are little. In this ſenſe there are degrees of compariſon in ſins and ſinning; and ſome have gone about to tell us which is the greateſt ſin of al: but which is of all ſins the leaſt, I do not find that any man hath been on that argument. 'Tis enough for us, that ſome ſins are a great deal leſſer then others, and the ſame ſin is leſſer in one, and at one time, then in another, and at another time. And theſe leſſer ſins, when they be of the leaſt ſize of all both for matter and manner, yet they may & wil make a foul cry in the conſciences of ſome men, who are come to that meaſure

Part 3.

Saint *Paul* speaks of, *Eph. 4. 13*. Wherefore, first we are to do our best to avoid them; simply to be without them we cannot (for they are like lice, kill even all, yet presently more will breed, *Chrysost. serm. 9. in 6. ad Rom.*) but yet we are to stand as free as may be; and to that end consider but these things.

1. That the least that is, is sin, forbidden by the great God, and that on pain of damnation, and cost Christ his precious blood. No sin, be it ever so little, but hath in it all the nature of poyson. It is killing, it is damning. Be it but a penny, yet it hath the superscription and image of the Devil on it. It carrieth guilt enough in the mouth of it to damn all the souls in the world, in case all the souls in the world were guilty of it. And what if Saint *Paul* put it on great sins, that they shut us out of Heaven? yet the least sin hath in it enough to do the deed. His meaning is, that such great sins use not to be where grace is; and when they be done by such a man, they do turn away from him the light of Gods blessed face, cast for a time a cloud upon the countenance of the Lord, and they do distresse the heart of such a sinner with a terrible fear: but 'tis not so (ever) with lesser sinnes, because they may and do use to scape a man without his allowance, and God useth not to shew himself in his displeasure so against such sinners. Lesser are damnable, in and of themselves: greater sins are not onely, but chiefly the sins which do draw out the anger of God: so that we are to

be

1 Cor. 6. 9  
Tu qui dixi  
quid  
peccatum  
parvum est,  
velim scire  
quoties tale  
peccatum  
admissum, si  
tot parvulas  
plagas  
in corpore,  
et tot maculas  
aut scissuras in  
vestibus  
suis fieri  
velis. Aug.  
ser. 244. de  
temp.

beware most of great and foul faults, *the great transgression*, Psal. 19. 13. But yet small debts are dangerous, and so are many, nay one small sin; and sometimes there is the more danger, for that we think there is no danger. And such sins, of which we use to say, *it is but a little one*, we are more apt to allow, and consent unto, then to greater, and then, when such a sin is so committed, and after it is committed so allowed, there will follow in a tender conscience a main out-cry. This being a common practice with the Devil, to make us make too little of a little sin, when it is to be done, or while it is a doing, but after to make us make rather too much then too little of it. Consider then, not so much what it is which is forbidden; but *who* it is that forbids it, and *why*, and *what* is like to become of it: when Satan saith, do it because it is a little sin, Answer, No, I will not do it, I dare not do it, because it is a sin, and God will be very angry with me. (Nay, say) *I will not* do it, because it is a little sin, and God will be the more angry with me in case I prove *unfaithful in a little*, especially if it be not a thing done in *haste*, and I have time to ponder on the matter. *I must not*; it is a most unfaithful thing to break with God for a little. Little sins carry with them but little temptation, and then a man shews much viciousness within, when he sins on a little temptation. 'Tis divellish to sin without a temptation, 'tis little lesse then divellish to sinne on a little occasion. Many

Luk. 16. 20

Psal. 116.  
11.

Part 3.

times the lesse the temptation, the greater the sin. *Sauls* sin in not staying for *Samuel* was not so much in the matter; but it was much in the malice of it, and cost him dear: for though *Samuel* had not come at all, yet *Saul* should not have offered sacrifice, 1 *Sam.* 10. 8. Say, *The guilt is not little; when we therefore sin because the sin is little.*

2. Secondly, let us not be made such children as to think that we shall avoid some greater sinne by yeelding unto some lesser; For a lesser makes way for a greater, and a lesser sin thus chosen and yeelded unto is greater and worse then the great sin, had we fallen into it without such choice; a lesser sin allowed, being guiltier then a greater sin not allowed. Neither is it a little sin, to commit a little sin because it is a little sin. Again, in case we give way to a lesser to avoid a greater, *in the course of our corrupt nature*, we are in the way to do the greater, and *in the course of Gods justice*, we shall (a thousand to one) fall into the greater. For if we commit one sin to avoid another, it is but just we should avoid neither: the lesser might in it self have been avoided; but when a greater is made a punishment of a lesser, it cannot be avoided, except we turn the justice of God aside by stepping betwixt his justice and the guilt of the lesser sinne by repentance. Let us rather say sin is not cured nor prevented by sin. Do not once think to avoid a greater sin by it; if thou shouldest, yet this little sin is little to thee no longer, but the wrath is great, and

and the danger great, and 'tis ten to one, that if we will fall into the lesser, we shall fall into the greater, we having not the law in our hands to keep off sins as we please.

3. Thirdly, be not deceived, so as to think and say, It is but a little sin: or, They be but small, and it is not possible to avoid them. Take them together, and it is not possible but we shall sinne some sinnes while we are here.

1 John 1.8. *If we say we have no sin, we deceive our selves, and the truth is not in us.* He saith not, and *humility* is not in us, but, and the *truth* is not in us, to shew, that he that saith he hath no sin, speaks not truth. But set them down one by one, and 'tis easier to avoid this or that lesser sin, then a greater. Simply not to sin we cannot; but name this or that sin, and we may avoid it. As not to eat at al we cannot, except we will starve our selves; but not to eat of this or that dish, we may. Grace within may, (and if we would) it would keep us easier from lesser infirmities then from greater sins. The reason why we are not kept from lesser, rather then from greater, is not because that grace in us may not do one with more ease then the other, but because, first, God he it is who doth by his actual assisting and preventing grace keep us, and not our habits of grace within, *[in and of themselves:]* and therefore one reason of this is, because he will, and doth suffer us to fall into lesser sins, but will not suffer us to fall into greater. So we have it in *Deut. 18.*

14. *These Nations which thou shalt possess*  
*hearken*

Part 3.

*Hoc non tantum humiliter dicitur, sed etiam veraciter: poterat enim Apostolus dicere, Si dixerimus quia non habemus peccatum, nos ipsos exollimus & humili-  
 tas in nobis non est; Sed cum ait nos ipsos dicimus, & veritas in nobis non est, scit ostendit, eum qui se dixerit non habere peccatum, non verum loqui, sed falsum.  
 Cone. Mi-lev. cap. 6.*



Part 3. hearkened unto Observers of times, and unto Diviners, but as for thee, the Lord thy God hath not [suffered] thee to do so. It was not because they were better to God then the Nations, but because God was better to them. And God doth suffer us to fall into lesser sins rather then into greater sins, because lesser sins use not so to disturb our peace, as greater sins do; we having our discharge for them in our general pardon of grace.

Secondly, we fall into lesser sins rather then into greater, because we do not take that heed of lesser sins which we do of greater. We are foolish in this, and do think that lesser faults are venial and do not deserve hell; and on these grounds it is that we hold out against greater, but not against lesser sins, albeit in and of it self it is easier to avoid the lesser; only lesser slips being very many, we do not eye them so as we mi. ht. Again we pray more against great temptations than against lesser. For we dream that of our selves we can resist the smaller and weaker temptations; whereas 'tis out of our power, without Gods special grace in a spiritual and gracious manner, to resist the least motion that is. So *Asa* sought God and prospered when that huge host came against him; but when a lesse army came, he did then look too much to his own power, and too little to Gods strength, and prospered not and fell to shifting. We must then be at it, and keep our spirits waking, and know that as we ought, so we may with weak graces preserve our

our selves from lesser sins. In a word, all in general are not evitable: for while Reason is in her watch against one motion, another on a sudden steps in, and surprizeth a man ere he is aware; but when they come one by one in single, it is easier by far to check a lesser then a greater motion, as being more avoidable. Think not that when I say a man cannot avoid all in general; that I think or mean that therefore sins are not voluntary: for this is sufficient to make sin, to be voluntary, that we may and have power to avoid them in single (so *Aquinas*, 1, 2, q. 74. a. 3. ad 2.) and one by one. And all this by a supply from heaven: for to avoid a sin as sin is a spiritual duty, a vertue, and to do any good (whether affirmative or negative, a good of commission or omission) we of our selves have no power.

Part 3.

*Duran. l. 2.  
D. 42. q. 2.*

Thus much for the means to avoid lesser sins. Now a word or two how to get off the trouble of minde that falls on the conscience of a spiritual man for lesser faults.

1. First, think it to be a blessed trouble, when we can find an aking conscience for lesser evils. It shewes that we are very tender and that we have much grace, a great deal of the spirit; much *light* that can see them, much *life* that can feel them, & can make *much* of that which others make *nothing* of. Thus trouble is mixed with joy, and it ends in comfort, sith it brings us to the main ground of all comfort, that is, *that we are in the state of grace*. Be thankful that thou hast a *Dauids* heart, that can

Part 3.

can smite thee for a lap of *Sauls* garment: that thou hast a *Pauls* conscience, that can cry out and call himself *wretched man*, and sigh after death, not for greater crosses, but for lesser sins. This is a sure testimony of faith; onely we must see that it be not in hypocrisie, that we do it not in partiality. This were to strain at a Gnat; and we may know, that we do not swallow a Camel, if we strain at a Camel first and most, and then strain at Gnats. Thus if we do, happy we that have such troubles in our consciences; because such troubles breed and feed heavenly comforts. And what if troubles arise many together, for many lesser leaks in our soules? yet they do not exclude comfort quite, they do onely suspend it for the present: and how suspend it? not in regard of the root, but of some fruit: as a sick man is settled, because he hath & knows he hath the possession of his estate, albeit for the present he have not the fruition: and he comforts himself in this, that he hopes he shall recover again, & feed again, and enjoy himself in that he hath as well as ever. So *David* did stay his soul in this, that he knew he should be well in his soul again, *Psal. 42. 11*. Though now I do not, yet I shall yet praise him who is the health of my countenance; life and health will shew it self in my countenance againe. Right so such do mourne, and they are blessed. Blessed are they that mourn. And why blessed? what? have they comfort? No, but they shall have, they shall be comforted, they are blessed that do mourne

Can. loci  
com. l. 12.  
c. 19.

de mōr-  
tes, i.e. as  
men do as  
Funerals.  
Zac. 12. 10  
as one  
mourneth  
for his only  
sonne.

mourne, not because they mourne, but because their mourning is some cause, and a signe that they shall be comforted. A man then may be a blessed man without comfort *in hand*, as long as he hath it *in hope*. A man should not for any thing desire to have his conscience to passe over lesser faults without some cry and some touch; it being our infirmity, that in troubles of heart we use to cry too much for greater, too little for lesser faults: yet (saving some frailties in the manner of our trouble of mind) this trouble of heart is (not indeed an happy thing, but it is) an happy sign.

2. Secondly, we must not judge of the sinne altogether by the trouble we feel, for we are troubled more with horrors sometimes for lesser sins, then for far greater sinnes, because we have a greater inclination to one sin then to another: and, as the Philosopher observes, it is from the body, & the temper thereof that some weaker passions and affections move us more then some stronger do: wherefore *our trouble must not be our judge*. It follows not, This sin doth trouble me least, therefore it is the least sin; this doth trouble me more, therefore it is the greater sin: but we must judge of the greatness and littleness of sin by the Word, and we must do what we can, that our trouble come chiefly from the right light of our mind, and not from the humour, the inclination, or dis-inclination of the body. Next, that our sorrow and trouble carry some proportion to our sins: and lastly, that we turn our sorrows upon

Part 3:

*Non tam  
certa quain  
manibus  
atque ea  
qua in spe.  
Chry. hom.  
denom.  
Abram;*

*Dur. l. 6  
D. 31. 2.  
Arist de  
anima l. 1  
c. 2.*

Part 3. upon our sins, to crucifie them, because they so crucifie us; and then, when we find that our little sins grow lesse and less, fewer and fewer, our trouble doth stand and run right, and we are happy men when our sins are made an occasion to cure themselves, when they eat out their own guilt and strength. There is no sin so little but it may grow less, and he is in the right who findes this use of his troubles for lesser sins, that they weaken under his trouble, & wear away daily. Thus little sins hurt not; but when they are *seen and allowed*, they hurt and damn: and I think som are in hell, who never committed such great sins, as some have done who are now in heaven.

*Arist. Eth.*

1.7. 67.

Lesser sins are of two kinds: First, of *precipitancy* and haste, when a man ere he can consider the matter, is on a sudden by imprudency hurried away with some passion, and is in some sin ere he is aware: So he, [*I said in my haste, all men are liars.*] Secondly, of *infirmity*, when a man wrestles, and hath some time to fight it out against evil motions; but for want of breath and strength falls, and is (as Saint Paul was) in *some captivity to the law of sin*. This is worse then the former, because here a man hath while and space to look to himself; but in the former all is in an hurry: haste doth and marres all, and there is no time for one to be-think himself: And sins of infirmity having more of our nature, and more hard to cure then sudden hasty sins of precipitancy; but *both* are lesser sins and our point is meant of *both*.

*Rom. 7. 23.*

CHAP.

## CHAP. II.

*Of sins of Omission.*

**W**Hen a man is come to some height of grace, then he is wringed in his conscience, sometimes for doing his duties so poorly, and sometimes for not doing them at all. It is an argument of a brave spirit to have an heart to ake, and to find ones blood to rise *for omitting duties*; and that not for custome, as boyes who finde something within, when they passe their set times and forms of prayer, but when 'tis out of conscience. [How to know conscience from custome. 1. Custome causeth no trouble for failing in the manner, conscience doth; 2. Custome brings no strength in the doing of duties, conscience doth: 3. Custome holds not a man constant against tentations, conscience doth.] To mourn over our souls for sins of commission is not so much, sith sins of commission do more quickly and more sharply check the conscience than sins of omission: for that in sins of commission there is both an act and a defect, but in sins of omission there is a defect onely. Again, sins of omission are against an affirmative law, which doth rather shew us our duty then check us for vice. And lastly, sins of commission do presuppose the omission of some duty. Wherefore it is a note of a judgement rightly and clearly informed, and of an heart excellently steeled with

*Dur. l. 2.  
D. 36. q. 1.  
q. 4.*

Part 3.

with grace, when we cannot finde quiet after omitting duties, but are grieved at the very heart, when a duty is omitted; and that chiefest of all, when we find little feeling in the very doing of such duties: for then it is faith which makes us tremble, and mourn for omitting such duties. Now if we dare not willingly omit duties. And when through infirmity we do passe them over, our hearts are in a chafe for it, it is a sign that all is very well with us within: and chiefly in case we do finde our conscience complaine for the omission of duties, which nature doth not convince us of: but they are duties onely because the Word saith so, and we know them to be duties, because in the Word we finde them so. Here now if we can feel trouble, because we omit the reading of the Word, the hearing of a Sermon, our duty in prayers and in the Sacraments, believe it, it is a signe of a sound minde, of much grace, and of some growth in vertue. But in case we can take it to heart, when we do our duties, that we do them no better, in no better manner; that we read the Word so cursorily; we pray indeed, but it is so coldly, we receive Sacraments when time serves, but it is but in forme, and for fashion, Now (I say) if we can weep within, and that betwixt God and our selves *without a witnesse*, not only for non-performance of duties; but for our unmannerly doing of them; beleve it, this shews not onely that such are holy, but very holy, and passing good men and women,

Al-

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Albeit troubles for omission of duties be a good sign; yet he doth best still, not who hath least inward trouble, but who hath least cause; and therefore we are to beware, that we draw not needlesse troubles, nor spiritual brushes on our selves: attend and watch over our souls, that when the heart calls, and God calls, we do set about such duties as conscience doth require. As we must not make duties where God makes none; so we must not omit, and skip over such lessons as God doth command us to performe, least God smite us with some pang of unbelief, as he did *Thomas Dydimus* for being absent but once from an holy meeting of the Apostles (I thinke) on the Lords day. We do not know what may come of it when we misse a duty; 'tis to be expected that the next will be to fall into some sin of commission. Omission of our diet will breed diseases, so will omitting of duties breed noisom matter in the soul, and make work for hell, or for the Physiciari of our souls; and so will doing duties poo ly and formally breed ill iuyce in the soul too as feeding without chewing doth in the body: this breeds the falling-sickness in the body, that falling away in the soul. We must dye the death, or take some strong physick. Naught is like to come of it when we seem to make conscience of committing sins, but not of omitting duties: one being an offence against God as well as the other. Let us then see to our matters, that we do *what* is required, *because* it is required, and *as* it is required,



Part 3.

required, and when it is required, and then we shall have peace within; and when we have done our best, such is our frailty, that many things will scape us, and we shall through hast or heedlesnesse step over many a duty; but if we feel remorse and trouble of heart, we are in a good and excellent estate, very spiritual; onely we must beware that we rest not in our trouble, and think that that is all, but we must go farther. A sinful thing it is, when we have omitted a duty, to think to make all amends with God and our consciences, by passing thorow the fire of some biting anguish for it: as though this inward bleeding had some merit in it. No, no, it must bring us farther: our troubles must draw us up to Christ. We must repent & be truly and heartily sorry that we have broken with God, that we have not kept our selves up in doing our duties, and even vow unto him to be more strict that way against another time. Grieving without repenting, and repenting without obeying, comes to little. For a man daily to accuse himself of many things, & to amend nothing, is to tempt the Lord. And for that we are more apt to omit duties than to commit sins, we are to use the more care, that we hold fast our resolution to performe our obedience to God, to omit nothing for any mans pleasure which God would have us to do. In no case are we to do an unlawful act for feare, or favour, or at the command of man: but for duties we may upon the interposition of authority sometimes omit

omit some things lawful, but then they go Part 3.  
 not for duties to be done at this time: and  
 some are always sick or crazie, and cannot  
 do duties in publick, and of necessity must o-  
 mit many duties in private. This is a crosse, not  
 a sin, thus to omit duties, which we do not, be-  
 cause by reason of weaknesse we cannot do  
 them. God doth by sicknesse call such to a  
 more excellent duty, which is to suffer crosses  
 and sicknesses with patience, when it is not  
 because we will not, or care not, but because  
 we cannot. The not doing of the duty in this  
 case is a crosse, & not a sin. We must then see  
 to it, that we do not slubber over duties, and  
 care not how they be done, so they be done;  
 for he that doth duties the next way, the next  
 will be. he will not do them at all; and when  
 we come to omit duties, we *must* and *will*,  
 and *shall* commit sin. So the issue is, that when  
 it is a duty, & a duty to be done now by us, we  
 forfeit our peace in case we do omit the least  
 thing that is: every tittle of Gods law being  
 better worth then all the world. Wherefore  
 for what is past mourn and spare not, but not  
 as men without hope. The pardon is ready,  
 and was made *in Gods minde* before ever we  
 were made. We might die in our finnes the  
 while, if when we have sinned we were to stay  
 the providing of a pardon. Chirurgions have  
 some general plaisters ready to clap on on a  
 sudden, lest the Patient die ere he can make  
 and provide his salve. God in Christ hath all  
 plaisters and pardons ready made and sealed:

Mat. 5. 18

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he still offers, 'tis but for us to come and take the offer. As soon as a duty is omitted, and the wound begins to ache and fester, away to God, make peace with him, and all will end well. Sometimes wounds trouble us at first: sometimes again we feel nothing while we are hurt, we cannot tel whether we are hurt or not; but after the wound pays us. And so it is in sins of omission; at first when it is omitted, we aile nothing, feel nothing: but when we pause, and blow upon it a while, the pang of a tender conscience will come upon us, and we shall finde it bitter. Wherefore go on without interruption; we swim against the stream, lose not a stroak. The more we fast, the longer we may: the more we omit, the longer we may, and shall still, except we return. O return, give not over so: Satan doth not meane it shall end thus. Let us get our pardon, make our peace, do our first works with advantage. Declining will steal upon us. Lose not a meal. Do all that we are to do with all our heart. Do what we do, not onely to stop the mouth of conscience, but to stop Gods mouth. Do all for matter, for maner, in obedience to him, because he saith it, because he wil have it so: then use our selves to it, & use is a great matter; and we shal find when conscience & custom come together, it must be a great matter which must put us by. And when it is rather weakness then negligence, which doth occasion a default, our peace will hold, the quiet of our minde will not crack. Not but that the least omission

of

of the least duty that is, is a sin, but it troubles not, because we have a pardon of course for daily weakneses, included in that general pardon which we have upon our general repentance. And here we must see that our peace for such infirmities do result out of our general acquittance, wherein all sins are contained, though none in particular named: and not because we think them to be but venial sins, and have a Pope in our belly, which makes us think that they do not deserve Gods anger. And in some others there is a quiet, because they judge of sinne and desert by nature, and not by Scripture, and do conceit of God as of men; and because men do pass over light abuses and petty matters, therefore God also doth (think they) not count of them: but this is foolish divinity. For man is no way bound in justice to proceed against abuses offered him; & therefore smal matters doing him no sensible hurt, he may and doth passe them over: but God hath tied himself in justice to enter his action against the least sinne, and in law the penalty is hell. Besides man being under a law, stands bound to skip over such offences against him, but God is under no law of any superior, but hath onely bound himself by a law of his own justice, of his own making, to proceed against all sins, except he have satisfaction made him. The right is, that when we feel no grudging for such daily infirmities (after all care had and used) it is because they do not stagger, nor cause us to doubt of our right to that great

Part 3. | and general pardon, written for us in blood, in the blood of the Lamb. *Dracors* laws were terrible because written in blood; Christs pardons are comfortable, because written in blood: never did mother nurse her child with her own blood, as Christ doth us. Thus we see what our care is to be, that we omit as few duties as we can, and as *seldome* as 'tis possible: we see also what our comforts are to be, in case we fall into omission of a duty, and we smart for it; to wit, this smarting is a proof of our faith, a work of grace, and we shall come out in better case then ever, and we shall be more curious in observing, and careful in doing our duties ever hereafter.

Next, beware of delaying. *I delay not* (saith David) *to keep thy Commandment*, *Psal. 119.* Delayes be dangerous; our hearts will coole, and our affections will fall down. It is good then to be doing while it is called *to day*, while it is called *now*. *Now, now, now*, saith David, *Psal. 118. 2, 3, 4.* There be three *nows*, and all to teach us that for ought we know *now* or never, to day or not at all; while the heart strikes, else our iron will coole. Satan hath little hope to prevail, should he put us to omit our duties quite when the clock strikes, and therefore his skill is to urge us to put it off till another time as fitter and better: Do it anon, next hour, next day, next week (saith he:) and why not next year? Hereafter (saith he) it will be as well as now. This he saith indeed, but his meaning (by hereafter) is never: and he

he that is not fit today, hath no promise but he shall be more unapt to morrow. We have neither God, nor our own hearts at command: & when we have lost the opportunity, God to correct us perhaps will not give us affection. The cock within shall not crow to awaken us, the Sunne shall not shine, and then we are in danger to give over quite; and if we come once to a total omission of one duty, why not of another, and of another, and so of all? and then farewell to us.

Againe, omission of a duty will bring us to commission of the sinne that is contrary to that duty. Men do sin and scandal (*Pf. 119. 11.*) Why? because the Word is not in them. They killed Christ: Why? because they *received not his word*, *John 8. 27.* And we feeble that sinnes committed will give a fearful blow to our consciences. Then he that would not come to that penance, as to be put to it in the court of his own conscience for committing of sins, that man must see to it, that he do not omit duties; or if he do, yet let him see to it, that he make all well again presently; else the next will be, that he *will*, and *must*, and *shall* fall into the commission of sinne. The summe is, He that will not commit sinnes, let him not omit duties. First, God will scourge omitting of duties with suffering us to commit sinnes; and so we shall sin. Secondly, omitting duties weakens us, lets Satan in, and corruption out; and so we will sin. Thirdly, makes God in his justice to give us over; and so we must sinne.

Lastly,

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Lastly, when we have an extraordinary occasion come in, it is lawful to omit for a turn or so, the doing of *ordinary* duties: only we must take two caveats.

1. First, that we double it, and make it up the next time; do twice as much as we were wont, and as our stint was.

2. Secondly, that we take it as a crosse that we are necessarily hindred, If a man make and take occasion to put by the doing of duties; the end will be naught; we are in danger to come from putting by duties, to put them off quite; But now if any occasion be put upon us, it is no sin to omit; but yet we must take it as a crosse. If we be glad that we have such occasion come in the way, that without sin we may omit a duty, it shews hypocrisie and deep corruption; but if we be sorry it falls out so, there is no hurt done. So, *Pray* (saith Christ) *that your flight be not on the Sabbath day*, Mat. 24.20. Not but that it was lawful, and no sinne for a Jew to flie on the Sabbath day (for *Elijah* did flie forty dayes, and so of necessity five or six Sabbaths;) but yet they were to take it heavily, that (though by a just occasion) they might not enjoy their Sabbaths: so we are to grieve, that by a just occasion, we are put by the doing of our duties. It is no sinne, but it is a cross, that by the providence of God we are hindred, and put to the losse of a duty; if we be glad of it, it shewes *much* corruption; if we take it as a crosse, it shewes much *sanctification*.

CHAP.

## CHAP. III.

*Of Covetousnesse.*

Covetousnesse breeds a [tentation] and more [a snare.] It draws us in, it holds us fast, when we are in. We think too well of this sin, and it useth not to vex us till we are brought to a sight and sense of it. God useth to give men over to some vexing sin, on purpose to be even with them for this sin. Temptations, base temptations of the seventh Commandment, are let out often to pay men for this sin of Covetousnesse, the worse sin of the two, take them both in the height of their degrees, For Lasciviousnesse (properly) is not, but Coverousness is Idolatry; not so much because the love of money makes money an idol, (for so the Glutton makes his belly his god, but he doth not trust in his belly-cheer, he thinks not to be protected by his belly;) but the covetous person puts his trust in his money: and it is high idolatry to make any Creature our confidence, as the Worldling saith to his wedg, Thou art my confidence; he thinks the better of his estate to Godward, and the safer to Manward, because he is rich. We finde that the Word is much against the sin of Covetousnesse: Page after page there be many sharp investives against worldlinesse, and all little enough to bring men to think it to be a sin, or such a sin as it is.

SECT.



## SECT. I.

*What Covetousnesse is.*

**L** *Et your conversation (saith Saint Paul) be without Covetousnesse, Heb. 13. 4. How? Be content with such things as ye have. Why? The Lord hath said, he will not forsake us. So then covetousnesse is, when we are not content with what we for the present have. O, but I have nothing! Yes, thou hast the promise, and the Promise is all, and he that hath the Promise hath all. Have we more, have we less, have we little, have we nothing, yet by vertue of the promise we are to be content. Be content (saith St. Paul) with food and raiment; under these two heads containing all necessities. In Reason and in Nature, he that hath necessities for back & belly, is to be content. Houses are not named, for that in those days they were to stand ready to run from place to place, and to leave house and all behind them. But in Divinity and in the way of Faith, he that hath neither food, nor raiment, is to be content; for the promise is virtually food, raiment, and all. But to come neer the matter, Covetousnesse doth not properly stand in getting, but in keeping: For it is opposite to liberality; and liberality is in giving: Wherefore covetousness stands in ~~not~~ giving, in parting with nothing. He is greedy to get, but it is, that he may have to save and keep.*

*Nor*

*a. Arist. Eth  
4. c. 1. Li-  
berales di-  
cuntur qui  
dant qui  
vero non  
accipiunt,  
non propter  
liberalita-  
tem lau-  
dantur, sed  
potius pro-  
pter iusti-  
tiam.*

Nor covetous, nor extortioners, saith the Apostle plainly; differencing extortion (immoderate getting) from Covetousnesse, which consists in pinching and saving. So the Apostle, 1 Tim. 3. 3. *Not greedy of filthy lucre; nor covetous.* So that to be greedy to get filthy lucre is not formally and properly Covetousness; but to be covetous is to be all for saving. To get is an effect of Covetousnesse; to save is the life and nature of Covetousness. Hence men are more glad of a penny saved, then of a penny gotten. Wherefore their plea is to no purpose to stand upon it, that they are not covetous, because they rake not after that which is anothers, but onely look to their own; whereas indeed he is the very covetous man, who is all for saving and sparing, and can part with nothing.

## SECT. 3.

*That Covetousnesse is a great sin.*

WE must be convinced that covetousness, I mean, that our covetousness is a vice; for it holds something of a vertue, of frugality, which is not to waste that which one hath: and this makes us entertain thoughts that it is no vice; and we often say, That it is good to be a little worldly, a little covetousnesse we like well; which shews, that we do not in deed, and in heart, hold it to be a sin.

For

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*Juvenes  
vehementer  
appesunt  
delectatio-  
nes sensuum  
propter la-  
torem sue  
nature.  
Aquin. l. 2  
q. 32. a. 7.  
ad am.*

For if sinne be naught, a little of sin cannot be good: As good say, a little poyson were good, so it be not too much. And so we finde, That men will rate at their children for spending, and are ready to turn them out of doores, if they be given unto waste; but if they be neer and pinching, then we like that too much: and I scarce know a man who doth use to call upon his children that they spare not, save not. I know youth is rather addicted the other way, and is more subject to waste & consume, by reason that natural heat is quick and active in them; and therefore indeed, there is more feare and danger, that they prove prodigal, and turn wastlers; and therefore the more may be said and done that way to youth: But the thing I press, is, that in case we see our children in their youth, to begin to be covetous and worldly, we call them good husbands, and are but too glad to see it so, and are too much pleased with them for it. Little do they think that worldliness is a most guiltful sin in respect of God, and most hurtful in respect of men. Hark what the Word saith of it, *Eph. 5. 5. It is Idolatry*, and idolatry is the first sin of the first Table: It is the *root of all evils*, 1 Tim. 6. 10. There is no evil but a worldly man will do it to save his purse. Thus *David, Psal. 119. 35. Incline mine heart unto thy testimonies, and not unto covetousnesse*; he saith not, This or that testimony, but (as including all the Laws of God) he saith *testimonies*; to shew us, That covetousnesse draws us away, not from  
some

some only, but from all Gods Commandments. So St. Paul, *Where covetousnes is, there are many lusts, 1 Tim. 6. 9. and many sorrows, 1 Tim. 6. 10. It drowns men in perdition & destruction, 1 Tim. 6. 9.* And such a drowning the Greek word signifies, as is almost past all hope & recovery. It is the bane of all society: Men cry out of it, because they would have none covetous, none rich but themselves, A hater he is of mankind; he hates all poore, because they would beg something of him; and all rich, because they have riches which he would have. A covetous man would have all that all have. Thus speaks a noble Father. Such believe not the word, they trust neither God nor man. For he that trusts not God, cannot trust man. It robs God of that confidence we should have in him, & dependence we owe unto him; it turns a man from all the Commandments. Hence the Prophet David prays God to turn his heart to his Commandments, *and not to covetousness, Psal. 119. 36.* For not onely we ought not, but as the phrase is, *we cannot serve God & Mammon, Luke 16. 13.* It is impossible for any sinner (as a sinner) to enter into the Kingdom of Heaven, *Mat. 19. 26.* But there is something in it, that it is said to be an impossible thing for a rich man, that is, A rich covetous man to enter into heaven: And perhaps this is thus delivered, because we do think that their riches will be a meanes to bring them to heaven. Therefore Christ, to repress such conceits, saith, *that it is not possible for a rich man to come*

Part 3.

Audi 2011.

Chrys. in  
Mat. 26.  
hom. 81.

Part 3.

to Heaven. Who then (say the Disciples) can be saved? Who then! which shews that the very Disciples themselves were sick of this disease, to think that if any went to Heaven, it were your rich men; dreaming that riches were a good help that way. They had no wealth, and therefore were they more apt to admire them, as not feeling what force is in them, to rob God of his flower, (his trust) which is due unto him from his creature: which Christ shews to be his meaning, when he adds what a hard thing it is to have riches, and not to trust in them. Wherefore it was an excellent prayer of that Wise man, *Prov. 30. 8, 9. Give me neither poverty nor riches, lest I be full and deny thee.* The danger (as he shews) of poverty was much; *lest I be poor and steal, and take the Name of God in vain*, either by denying the fact, or by opening the mouthes of the wicked; but the danger of riches is more; *Lest (saith he) I deny thee, and say, Who is the Lord?* which is far the greater offence of the two. To take the Name of God in vaine is naught, but to deny God is farre worse. A convenient estate, betwixt famishing and surfeiting, is best for the soul, as being that condition, which (as *Aristotle* says and proves) is easiest of all to be subject to, and moderated by the rules of Reason. A man who hath no store of riches may be meek, quiet, patient, hear, read Gods Word, do all acts of Religion and devotion; as we see a meane estate was no hindrance to the Prophets and Apostles in the

*Polit. l. 4.  
c. 11.*

the wayes of grace or glory; they did much good, and are in Heaven, (*Chrysoſt. hom. 19. ad pop. Antioch.*) ſo that a low eſtate is rather a furtherance, then any hindrance to Religion and godlineſſe. The ſumme is, that we ſtand convinced by the Word and Spirit, That Covetouſneſſe is a foul vice; and that our ſparing more then needs is (in us) Covetouſneſſe, and that *to ſpare more then needs*, as well as to ſpend more then needs, *will* (as *Solomon ſaith, Prov. 11. 24. bring us to poverty*, and to worſe then poverty. Wherefore, *take heed and beware of Covetouſneſſe.*

Laſtly this ſin is great, becauſe the temptation from the body is not great. Such have not that to ſay for themſelves, which many other finners have: The complexion of the body helps forward other finnes (at leaſt men think ſo:) A ſanguine ſappy body is thought to incline with ſome force to the ſin of uncleaneſſe. Such again as are hot and drie of complexion; are moſt ſubject to choler, and Phyſitians are called, and uſed to drive away the edge of theſe humours; And in theſe matters it is true, That the manners of the minde doe much, aye too much follow the humors of the body: But now for Covetouſneſſe, it holds little or nothing of the body; and covetous men themſelves do not think nor ſay, that it is long of their complexion: and never yet did any go to Phyſick for a Pill to purge out this covetous humour. Wherefore it is only from the evil habit of the minde, and the depraved complexion

*Chryſ. in  
Matth. 26.  
hom. 8a.*

Part 3.

complexion of the soule; and therefore this sin is so much the more culpable, in that it is not at all under the nature of our body, but onely under the corrupt humour of our will. We have medicines to purge choler, and to purge melancholy, but none to purge covetousness; wherefore in this sinne, the complexion of the body is onely a stander by, a meer looker on.

## SECT. 3.

*That all men are more or lesse  
Covetous.*

**T**Here is no man living, but is sickish at least of this disease. It grows in the flesh, and breeds in the bones of all. Some are given over to it: All are more or lesse given to it. One disease may take away the feeling of another: And so some think they are not covetous, because they feel it not; whereas perhaps pride and prodigality, perhaps something else doth master this disease, and keepe it under so, that such feel it not. And if you mark it, such as are transported with some other passion of vain glory or worse, doe shew much worldlinesse withal. You shall see how they trouble their own house, vexing at Servants, because they get no more, heaving at the Wife for that she saves no more. They about them are  
scarce

scarce quiet in their beds; and yet because there is predominant and prevailing in them some spending humour, forsooth they do think themselves, and others must think them to be free from covetousnes. Whereas in truth no man can simply wash himself from this corruption: and *Martin Luther* was out, when he said he stood free from covetousnesse. That rich Chuffe (*Luke 16. 19.*) was not in debt to his back or belly; his cloths were very rich the Text saith; *He was clothed in purple and fine linen* (a costly wear in those days:) the original is *ενδεδυσμενος*, and it signifies a frequent change of suits: and for his fare, the Text saith, *He fared well and delicately*, and that not on high holy-days only, but every day; the original is, *δραμβανεν λαμπρως*, that is, he kept a brave table, he used great jollity in his feasts, he had variety of dishes and sauces, he took great delight in feasting himself and his friends too; so much *Janſonius* and *Beza* tell us the words in the original do import: and no question but his house, and garden, and orchards, and walls, and abouts were according; he spared for no cost on himself, he cared not what he did spend on his pride and pomp: little did this man count himself, or the world count him for a Miser; he had the same in the country for a great house-keeper, and a brave Gentleman: But now see, the Word of God for all this scores him down for a notorious Churl; and why? because he had nothing for *Lazarus* at his door, he could not abide



Part. 3.

beggars; the Text by Gods own pen, *Verse* 25. brands him for a more cruel person then his very dogs. So then, although much is spent on bravery, but nothing left for *Lazarus*, there is much covetousnesse. It is a chief piece of original sin, and they that take themselves to be free by nature are least free. For how can they be freed from it, sith they never in any particular wise prayed against it, or set the Word, or the threatening, or the promise against it? Sins use not of themselves, to cure themselves; but rather they do multiply and increase, and grow on our hands; and 'tis our simplicity to think otherwise. And therefore such are in worst case of all, who did never set against this sin in any earnest, because they thought who ever was free from it, they were.

1. Poor men they passe it over to rich men, and alas what have they to be covetous of! as though it came from without. The Apostles were poor fellows, and had nothing to be covetous of, yet [take heed] is not enough, but *take, heed and beware of Covetousnesse, Luke* 12.15. He is a covetous man who loves money, though he hath no money: and I think that poor men are generally more covetous and worldly then rich. *The sluggard* lusteth *and hath nothing*, *Pro.* 13.3. & the cause is, because they do not think that they are covetous, and therefore they pray not against it, and so get no power against it. Wherefore the oppression of a poor man (an effect of covetousnesse) is like

like a *sweeping rain* (*Pro. 28. 3.*) some thunder-shower: they take all before them. Sith then it is a sin which is bred and born with them, except poor men be convinced of it, and use the means to cure it, they are deadly sick of covetousnesse. Besides poor men feeling want, wonder at riches as at some excellent thing, whereas rich men finde by experience there is no such thing in riches.

2. Secondly, rich men they think that they need not be covetous, they have enough. *Eſau* indeed said so, and so did *Jacob*; but yet in the Original *Eſau's* enough is not the same with *Jacobs*: one said it and thought it, the other onely said it. But what do riches serve for? Of all one would think that riches would cure a man of this disease of covetousnesse, if of any sin: and yet we finde that men are the worse this way, the more they have of the worlds goods; and fuel will put out fire, as soon as riches will extinguish worldlinesse. Therefore *Auſtine* in his two hundred and fifty Sermons compares covetousness to fire, that (as fire) the more it hath devoured, the more it would devour. Thus we see the passions of rich men are stronger after riches, then of poor men. We never read of any poor man sick unto death for anothers garden, as King *Ahab* took his bed for *Naboths* vineyard. And they were your rich men who suffered Moths to eat up their old garments rather then the poore should have them, *James 5. 1.* Indeed if other matters do concur, and there be a like por-

Part 3.

Gen. 33. 6

Eſau's is

לֹבַד

i.e. I have

much. Ja-

cobs v. 11.

לֹבַד

i. e. I have

all things.

Non sunt

illæ veræ

divitiæ,

plus augent

cupidita-

tem ei qui

eas possidet

Aug. in Ps.

223.

Part. 3.

Plar. de  
just. l. 31.  
Dial. r. Ar.  
Rhet. l. 2.

Chrys. ad  
pop. Anti.  
hom. 71.

tion of reason and religion, the poor man hath the advantage of the rich. For the one, his desire is to have to *live*, and there is some limit and stint; but the desire of the rich is to *thrive*, and there is no limit nor end of that desire. It grows all upon fancy; and for certain, rich men are in greatest danger of all, there being more snares in a great estate then in a little estate. Of all, they love riches most, when it is of their own begetting, as we do books of our own making, and men do children of their own begetting. Such also once knew what it was to be in want, and therefore they hugge their wealth when they have once gotten it (*Arist. Eth. l. 4. c. 1.*) and raised themselves by their wit, and care, and pains from a low to a full estate. Well, a state too big is troublesom, like a shooe too big, which hinders our gate as well as a shooe too little. All, both rich and poore, high and low, are so far covetous, as they have not got power against it by the word and promise, by faith and prayer.

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#### SECT. 4.

*That Covetousnesse is a dangerous temptation.*

**W**E read of the deceitfulnesse of riches, *Matth. 13. 22.* Nothing ccezens a man so much. Men go on, and think no hurt, and as long as they make profit, they are so pleased with it, that *gain is godlinesse to them:* and

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and we (naturally) do so admire the things of this life, that we think God would never give riches to us, did he not love us. Where we love we bestow our wealth, and we think that whom God loveth he enricheth, and whom he enricheth he loveth. And a common speech it is with us, that God hath blessed such or such a man: I knew (say we) his beginning, and how wonderfully the Lord hath blessed him in a short time, and raised him to a great estate. And thus for a time the hearts of wise men are set upon riches. And therefore when men come to see with Gods eyes, this proves a terrible temptation. For what we are most vehement after, for that, when we come to some ripeness in grace, then we hear a new note. That which before was scarce a sin, nay almost a virtue, is now sin of a sins. What I, a Christian, one bound for heaven, to be of an earthly mind! I thought I had the love of the Father, because I had the world at will: but now I see, I feel, I find to my cost, that such as love the world, *the love of the Father is not in them*, 1 John 2. 15. We cannot bring heaven and earth together. There is no mixing of heavenliness and worldliness. I am a man not worthy to look on God, or to have God look on me, that have set so much of the world. Now I find that men do *bless the covetous*, Ps. 30. 3. *but the Lord abhors them*. Now mens blessing them doth keep them from a right sight of this their sin. And God hath given me over to many other noisome lusts, to make

Part 3. this lust of covetousnesse to be noisome to me. Ah wretched man that have been an idolater now for so many years, and have made a God of the shels of the Tower, and have even  
 Hab. 2.6. lost the life of grace for a little *clay*. And 'tis certain that this sin, when once it comes to be seen in its true and right colours, will stare a man in the face, and make an hideous cry in the conscience; and many a man hath been even at the pit of despaire for sucking so after the world, it being a sinne so contrary to God and godlinesse, And the longer we are couzened with the skill of hell, and held in the chains of this corruption, the worse it is when the ulcer breaks forth; and it puts a man even quite besides himself. He cannot pray for the world; there is no entrance for the Word because of the world, he can relish no talk but of buying and selling; getting and saving is all his life: he is followed with many dangerous lusts; he grows weary of life and light: & yet all this while a man may stand amongst men for a religious man. A drunkard and a very religious man one cannot be; but a worldly *Judas*, an earthworme and a very religious man one may be; I mean, one may be accounted so amongst men: chiefly, if so be that we do vent our covetousnesse, not so much in getting and haling from others, as in saving and keeping within the compasse of our owne; whereas a man may be extream worldly, (and is indeed most properly covetous) when he is all for saving, and useth

useth no unlawful ways to gain and rake it from others. And this doth drench men in this earthly humour, that as long as all is but their own, they think all well; & thus they grow secure (though not safe) whereas not to give when we should, is as bad a piece of covetousness, as to get where we should not. And when things come to a reckoning, alas the day that ever Christian souls should taste of such bitter sauce for seeking great things to themselves; and thereby they passe many a lamentable night when they finde out themselves to have been covetous, who did not once dream of it. Saint Paul calls this sin all that is naught. He can scant invent names bad enough for this wickedness. *Idolatri*: What else? *The root of all evil*, sets all lusts on fire: And lusts in beasts indeed are unruly, yet they are finite; but in men they are infinite. *A temptation*. What else? a *snare*; and more, *drowns men in perdition*. Is that all? No, and in *destruction* too; cloyes a man with *many foolish and hurtful lusts*. They think they have all the wit who can get money, but their lusts are foolish lusts. They take money to be a great help but it fills a man full of hurtful lusts; hurtful to others and to themselves: for such *pierceth themselves*. How? *thorough* (not with some only, but) *with many sorrows*: yea, and worse yet, for it makes some *erre from the truth*; and it had been better for such never to have known the ways of God. By all which we see what a great blow it must needs give to the conscience of a man

Hippocad  
Dem.

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of God when he once sees himself to be over head and ears in this vice. Wherefore I conceive it to be a wise speech of the Apostle, *Flee these things*, 1 Tim. 6. 11. and of another, *The best coveting is to covet not to be covetous.*

## SECT. 5.

*How to be convinced of covetousness.*

**I**F we will not convince our selves to our comfort, God will convince us to our wo: and the conscience first or last shall be made to speak when we have little list to heare: Wherefore it is good to be before hand. We must be made to see it; better now then hereafter. Be not afraid: What if the sight of this sin in the ugly face thereof, and in its particular colors will cost us some hot water? There is no danger, 'tis not the way to despaire: but to let al run, to refuse to look into the guiltines of this sin, to be afraid to account (now) with our consciences, is the way to bloody despair hereafter to hang in hell, and to hang perhaps too on earth, before such come to hell. Satan tells us, that *now* to do it is the way to melancholy and despaire, that he may the better fill all full of blood and fire *at once* hereafter. Be doing *now*, and get to be convinced, not only *negatively*: as not to be able to deny it to be a sin, and that we in many particulars are

are very faulty, but *affirmatively* to be set down in it, to affirm, that it is a very great sin, and that we have our hearts and hands deep in this transgression.

Part. 3.

First, be willing; to be convinced of the hainousnesse of this crime. Many are willing to be rich, and would indeed be loth to be covetous; but because rich they think they cannot be, except they be having and saving, therefore they think it fit and good to be near: And for a world of particulars in buying & selling, they would leave them, they say, were they convinced that they were covetous practices. Now they are not convinced, because they will not; not because the case is not plain enough, nor because there is not enough said to prove such and such courses in getting and saving to be notorious, and to favor strong of the Earth; but because they are at a point not to leave them, and therefore they will not be convinced: And this is, because (as the Apostle saith) *they will be rich*, 1 Tim. 6. 9. They are loth that their consciences should tel them that they live in sin. And we Divines do assure men, that it is not sin to them till they be convinced. This they catch at, and say that they are not convinced; but our divinity is, when they would fain be convinced, but are not, not because they would not, but because they cannot; that in this case, ignorance and *non-convincement* doth help. But now when these men are not convinced, because they will not; as when the thing is plaine, and carries con-

vincement



Part 3.

Negligentia addiscendi, vel voluntas non addiscendi, Durand. l. 3. D. 22. q. 3. n. 3.

vincement in the mouth of it, in this case it is all one, as though they did what they were sure were a sin, and worse too: For their not being convinced hath much obstinacy and wilfulness in it; or at the best this their ignorance comes out of too too much negligence. These help themselves with this, That they know some good Divines that hold such and such dealings to be lawful, as to let or sell money, to sell for day, to marry for money, to enclose and depopulate: But that will be no answer to the conscience of a man, when it is opened. For there is scarce any sin but a man may sin it, and say, He is not convinced of it to be a sin. For one Divine holds one thing to be lawful, another good Scholar holds another thing to be lawful; and so in the rest a man may pick matter out of several Divines; some one for one thing, and some one for another, to dispence with (almost) every thing. Be willing then to be convinced, and the spirit will convince us, That Covetousnesse is a sin, and that we are all too too worldly, and that in this earthly veine: *In many things we sin all*, James 3. 2. *in all for the manner, in many for the very matter.*

2. Secondly, it is not enough to be convinced; we must go further. Convincement of it self is no note of saving grace. The Devil sins against convincement, & so do all who sin against knowledge and conscience; and such a sin of malice. and the sin against the Holy Ghost is therefore the worst sin of all, because  
it

it is clearly & flat against convincement. And therefore to be convinced is good, if it come to good, and prove good; if we fall to mourn and to forsake our earthly-mindednesse: But if when we are convinced, we sin & grow rather worse then better, run away with the bit in our mouths, then our sin is the greater, and our case the worse, because we are convinced, it shews we are grown head-strong. Wherefore with convincement, we must begin, but we must not end with it.

3. Thirdly, use means of being convinced that we are worldly and covetous; as by way of Faith to beleve it, because we are born in original sin, and that this is a great and a chief root in our original sin, *to lust after the world*. It is an hereditary disease, a sin lying deep in our nature, and when men have not killed it, or not crucified the world, the world must needs be their god. Diseases that we are born with, are not cured with ease, as born blind, born deaf; so born covetous, born worldly: Therefore it is long ere one shall get power. *I write unto you Fathers*, that is, Strong Christians, *that you love not the world*, 1 John 2.13. That is no one thing of the world. So that a man may be a very mortified man, a Father, and yet be very subject to dote on the world. So those who have done nothing to speak of any particular manner against this sinne of covetousnesse, must needs be very full without any more question. Every man, and every woman must say within themselves, I  
am

Part 3. am a covetous man, a covetous woman, and the lesse I have felt, the worse it is, and the more covetous I am: And if I look not to it betime, I shall feel it with a witness one day. Next, find out this disease by the fruits of it, as thus, I can joy when goods increase, I can grieve when I receive a losse in my estate, I can find my self a glad man, when I have a commodity to sell, if it be dear; if my servant, when he comes from town, sell cheaper then before, then I am sorry; if dearer then I can be glad. O this is very Covetousnesse. Again, when a man is loth to part with his money to a good use; here is Covetousnesse. Men think themselves free, because they can pour out their money upon a feast, upon building, upon apparel, upon their children, upon worie; but say one can do all this, yet a man is but a true lover of himself; as *Luke* 16. 19. that rich man spent royally on himself; he was not in debt to his back or belly, yet a very Churl. And why? did he not spend bravely? yes, on his own gallancy. Was not his purse ready? yes, to lay out upon his own humours: Why covetous then? because he had as lief almost see a devil at his door, as *Lazarus* a begger, as I shewed before; and therefore by Gods own voice, he was a very Churl. And *Nabal* could feast (saith the Text) like a King, yet for all that, it was but a Misers feast. But if such an one can finde that a pound is ready this way, but Gods way (I mean) to give to the poor, to bestow on a good use, a penny comes harder

Job 31. 25  
*Vili velle  
 emere, &  
 care velle  
 vendere, re-  
 vera visum  
 est. Aug. de  
 Trin. 4. 13.  
 cap.*

harder then a pound: Here is Covetousnesse. Part 3.

In the other case pride is stronger then covetousnesse; but when we can drop our blood as soon as our money, when it is directly and immediately on God, *this is to be covetous*. This I finde in my self, therefore I am hard and covetous, and the end will be naught, unless I mend my manners. But is it not lawfull to buy as cheap, and sell as dear as one can? No. For this proposeth a most absurd end and scope of ones life, to be the possession of riches, which neither we, nor others do rightly enjoy; and upon this there useth to follow a violation of all Laws, both divine and humane. These actions of buying and selling must be ballanced, not onely by the strict rules of justice, but by the scales of equity, Mercy, and by that golden rule sanctified by the golden Lips of Christ Jesus, Do as you would, and ought to desire to be done by; Buy of others, as you would sell to others; and sell to others as you would buy of others. The case is made to us by *Cicero*, an Heathen. A Fleet of Corn went from *Italy* to *Rhodes*, where was a dearth: One ship outsailes all the rest. The question whether this ship might sell off the Corn, and not tell the people of *Rhodes* that many more ships were behinde, bound for *Rhodes*, fraught with Corn. The light of nature taught the Heathen to reach us, That in honesty and conscience, the first ship was not to make gain of the advantage, but must and ought to acquaint the inhabitants of *Rhodes*, that many more ships laden

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laden with Corn, would be with them very shortly.

4. Fourthly, be convinced in affection, as well as in judgment, not only to see it to be a sin, and a sin in thee, but to hate it. Naturally *all the ways of a man are clean in his own eyes*, Prov. 16. 2. And though we say we are all sinners, yet when it comes to particulars, no natural men do acknowledge themselves to be sinners. A covetous man thinks all the world to be covetous except himself; he hath reason for what he doth, to make the most of his own; he hath Nature and Scripture forsooth for it, to provide for his own: And Christ saith, *Let nothing be lost*. This hinders convincement in affection, in that we love the sin, because we love the fruit, the profit of it. The Law will convince the judgement, but it is the Gospel which doth convince the lust & the affection. The Spirit of Love doth convince; it is the Spirit of Power, 1 Tim. 2. 7. And this comes not by the works of the Law, but by the hearing of faith, Gal. 3. 2. to wit, by the Gospel. For by the Gospel we fall in love with God, with Christ, with the promises. Now a man must love something that is better then the world, else he cannot chuse but love the world. He must see a better commodity, a truer gain in God, else he will let his heart go after the earth: And he is to take more delight in Heaven, else he will have his delight in the earth. No man can long hold together without some principal matter (at least in his conceit) to rejoyce

Part 3.

joyce in. For the reason why we do delight in such poore matters (as the things of this world are, being compared to the noble mind of a man) is, is for that we have no better things to take delight in. Children as long as young, they are all for gambals, but when they have more wit, then they delight themselves in their fathers lands and goods: so as long as we are children in understanding, nothing delights us but the earth, the earth: we admire things below, and care not for things above; but when we come to riper and better judgement, then God shews us heaven; and after we have gotten a true sight and real taste of heaven, the earth is our idol no longer, all our delight is in our inheritance above, (*Chrys. de compunct. cordis, l. 5.*) Let us Learn then to be convinced in our affection of love: First, That the matters here are not worthy our love. Secondly to know the things of heaven to be infinitely better. Thirdly, to acknowledge a soveraigne good in them. Fourthly, And to get an assurance and a sound taste of them; and then the world, and the things of the world, will taste but dead in our hearts. Sweet things spoile the taste of one drink; and there is a superexcellant, and a transcendent sweetness in the delights of the promises, which when we have caught once, away then with earthly profits, treasures, pleasures, delights. All is but dung and trash, *Phil. 3. 8.* Honey and the honey comb, is nothing to the content and sweetness we finde in things above, *Psal.*

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19. 10. Some delight in the sweetness of things, as younger people. *David* tells them, that the word is sweeter then live-honey dropping from the very combs; others again are all for the gain and profit that is to be made, as elder people. *David* in the same place tells them, that the Word is better and more to be desired; what, then silver? no, then gold, yea then much gold (ever so much he means) aye then *much fine gold*. 'Tis then because we have not tasted that the Lord is gracious, (1 *Per.* 2. 3.) that we doted so on this world. If we had tasted deep of the heavenly gift, we would not be so liquorish after the world as we be, but would say with *David*, *Psal.* 119. 103. *Thy words are sweeter unto my taste, then honey to my mouth:* And, *I am now become a stranger in the earth, hide not thy Commandments from me.* Do not suffer me to hide my self from them, but reveal them to me [almost] whether I will or no. Look upward and get acquaintance with heaven: Hunt after shadows and flies no longer, be for heaven alone. We strive to no purpose, and do but beat the aire as long as we go about to take off our affection from things we see, till by Faith we see better. We must have our heaven in heaven, or else we shall set up our heaven here on the earth: see better things to be trusted unto, or else we shall make a god of this world, and trust to *lying vanities* rather then to nothing. So *Moses* (*Heb.* 11. 24, 25, 26.) did not only [not seek] but as the Text saith [refused] to be called the son of

Pharaohs

Pharaohs daughter: And why? to live in Part 3.  
 quiet? to hide himself from the hurry of the  
 Court? No, but to suffer adversity with the  
 people of God, ay, and for the people of God  
 too; and all this because by faith he saw:  
 what? greater honour onely in it? No, but  
 greater treasures, ay, and greater pleasures too  
 in the recompence of the reward. He saw a  
 better commodity in the Court of Heaven,  
 then in the Court of Egypt, and incomparably  
 more to be got by Christ, then by Pharaoh. The  
 affection of love being thus won, all other  
 affections follow after accordingly: And  
 though the judgment shall carry the affection  
 after it still, yet alwayes it doth not. For the  
 affections can tell how to bribe the judgment,  
 and with their smoke to dazle the eye of our  
 mind, and to woo away the last resolution of  
 our judgement. For the understanding of a  
 man is quick, and turnes almost at an instant;  
 and therefore to hold the understanding firm  
 to the last, it is excellent to set our affections  
 on things above, and then the wayes of life  
 will be above to the wise, (so saith Solomon the  
 wise.) Fools be for things below, but wise  
 men are all for things above; above the com-  
 mon straine, above themselves, above the  
 World; they live in Heaven. Snare, (saith a  
 Father) lie below, not above. A Bird aloft is  
 not in danger of the gin; so it is with us when  
 we are aloft in heavenly things. Upon an high  
 tower, a man below, seems no bigger then a  
 Crow; so when we are on high in thoughts of  
 Y heaven

Pro. 15. 24



Part. 3.

Tert. de  
prescript.  
c. 9. & 10  
Mat. 6. 3

heaven (that holy hill) all earthly things shew small and little in our eyes. (So *Chrysost. hom. 15. ad pop. Antioch.*) Let us then *seeke* (and finde) the Kingdom of Heaven, and for other matters, matters of the world, they will (*g*) *seek* us. Fall in love with heaven, and the things of heaven, and then we shall not love the world, nor the things of this world.

## SECT. VI.

*How to be cured of Covetousnesse.*

**W**E must know that we can never be so healed of it, as not to finde, and feel some bitter roots of it, still ready to set our teeth on edge. *Let your conversation be without Covetousnesse.* What, simply? No Covetousness at all? That cannot be, but let not Covetousnesse *reign*. Let it not be in us in the guilt or in the power; in our consciences in the *guilt*, in our hearts and lives in the *power*. Be we as free from it as possibly we can, and when we have all done, say, I am too too covetous still; Lord have mercy on me. Now I am leaving the world, I am earthly still; now I am to be weaned, I am longing to suck the breast still; the longer I suck, the worse I am to be weaned. Christ must be our advocate when we have done all, else we are gone, we are undone.

1. First, we must know and confesse that we can neither pardon nor cure our selves. *Age* helps against many sins; here it doth hurt. For to shew us, that this sin is utterly against all reason, when we are old and leaving the world, why then we are worst in raging love to the world; we then sing loth to depart with this earth, when we see that a little will serve to bring us to our grave; and though we are ready to kille the earth for age, yet then we are even sick after the world; nothing sits so merry with us then as the world. One would think that when we have gotten that wisdom and experience to finde what the world is, viz. Lighter then vanity, we should then esteem the lesse of the world; yet I know not how the hearts of good men do steal after the world strangely in their old age. Hence we see *Solomon*, and *Asa*, and *Uzziah* fell in their old age: Therefore it is certain age will not do it. Nor will *money* do it: for the more we have, the more we desire to have. What makes us set so much of money? One would think if riches would cure any sin, it should be Covetousness; and many desire it to stay the rage of this affection: but we see, that the richer, the harder, part with nothing, as *Dives*; like children with mouths full, and both hands full, yet they will rather spoile it, then give away any: And therefore it is out of our hands to heal this sicknes. And many had made some cure, but that they went about it by their own strength; and then we see the more we strive

Part. 3. (leaving Christ out) the more covetous we are.

Non est idem resurgere a peccato, & cessare ab actu peccandi.

Duran. 1. 2

D. 38. q. 3

a. 5

Mat. 12.

45.

2. Secondly, we must go to God, and to Christ, first to pardon it, and then to cure it; and we must begin at the Mote within; else if we lop off the acts and boughs, and let the root alone, a *ceasing* there may be for a time, but no healing, no cure done. The love of money doth remain, and spring up it will again *seven for one*. By Faith in Christ, and Prayer to Christ, suck the poison out. Say, Ah Lord, I am so worldly, that I cannot tell what to make of my self, nor what to do with my self. Help, Lord, help quickly; take away the *sting*, ease my conscience; take away my *strength*, ease mine heart; wash away the filth, purge my soul that I may live in thy sight; and then (but not till then) the Word and Ordinances will be sweet and good unto my soul.

3. Thirdly, go to the Bible, set the Word against this sin: The Word is as plain as may be against this vice; yet we see men pass plain places over: And it is no marvel, for Christ was often upon it, that his Kingdom was not of this world. He did shun all earthly pomp on purpose, and yet how did the Apostles themselves dream of a temporal Kingdom? And even then when Christ was pressing it hard, that his Kingdom was not of this world, yet then (I say) some of the chief Apostles would needs be great Officers about him when he came to his Kingdome; and being reprov'd for it, and (I think) sorry for it; yet they

there were at it again and again, no fewer times then thrice. They did not see the plain light, because it was an opinion that they had been bred in, and made for their purpose. We are loath to see what we would not have to be true, and to beleeve things against our mind, be the places never so plaine. And so it is with a world of particulars in covetousnesse. The Word is clear, and yet we see how the Apostles themselves did not see the meaning of what the Lord himself spake very often in their hearing. Therefore the *Spirit* must be had and used, else all will not do. The word *cannot* work it without the Spirit; the Spirit *will not* without the Word; both joyned together they will do the deed. The heart when it is set upon by the converting and convincing Spirit of God, will yeeld to the Word. A man shall finde that (as other sins) so this sin of Covetousnesse will die and wear away, now some and then some. It cannot stand before the Word and Spirit of God. In drunkenness, and lasciviousness, and some other sins, reason may do somewhat: And men do think that a little drunkenness is a sin; but with most a little worldlinesse goes for a vertue, and reason will plead hard for this sin. What! men must live as others do; the world is hard, and men must do as they may. There is no living as others do, that is Growing rich in haste, except we do as others do. Indeed till the hearts and wills of men be mastered by the Word and Spirit of God, a covetous man

Part 3.

Joh. 16.9

## Part 3.

*At (iniqui-  
es) vencia-  
bilior apud  
homines  
sum pecu-  
nialis abun-  
dans, &  
plurisque  
timendus,  
Imo vero  
cunctis, di-  
vitibus,  
pauperibus  
laboranti-  
bus, ceteris-  
que huius-  
modi  
hominibus  
facile con-  
temnendus  
Chry. hom.  
84. in Mat.*

*Gen. 9. 27  
Illabi in  
animam  
convenit  
soli Deo.  
Aquin. 3.  
g. 64. c. 1.*

will have something to say. He will find one evasion, on distinction or other: And many heap up riches rather for that they would be set off, and not left out, then for any thing else: *Charge* (saith Saint Paul, 1 Tim. 6. 17.) *them that are rich, that they be not high-minded.* Men get a fat purse to maintain an high mind: But when the Spirit comes with its mighty work, then *Here I am, Lord, speak; for thy servant heareth,* 1 Sam. 3. 10.) there is an end of disputing: Satan himself hath no more to say. Nothing under heaven can make the heart of man come down but the Spirit of God. Men speak but too true, when they say, That Preachers shall never perswade them from making the most of their own; that they will never beleeve such and such propositions, which conclude against their profit: I say, they speak but too true in this; for all the preaching in the world, without the work of the Spirit, cannot reach the heart of a man in any sin, but chiefly not in this sin, which lieth in the very bottom of the heart. If the Lord perswade *Japheth*, *Japheth* will and must yeeld, but not till then.

4. Fourthly, desire to be pardoned and healed, that God may have the glory, that he may have the praise of all; and then in the second and third place we may come to the other ends, as, that I might have rest in my mind, quiet in mine heart, and in mine house, and that I may finde a blessing from the

Al-

Almighty, but the chief and main must be the glory of God: Else we serve our selves, and seek our own respects. Excellent is that of *Agur*, Give me not poverty (so that God must give us to be poor, else all the world cannot make us poor) lest I be poor and steal, Prov. 30.8. And what? be fined? be made to restore fourfold? be put into the goal? no, but, lest I take the name of God in vain: that is, cause men to think ill of God, to see me deny the fact of his shame and mine, that such a man (as I have shewed to be) should steal (a base sin.) This is the way to be cured; else, if we seek our selves, or our own souls quiet in it, and do not begin with the glory and honour of God, we are like to lose our labour, and to be as far of at the last, as at the first.

5. Fifthly, pray hard against this disease. It will come and rise in our hearts again. The motions of it do so please, that they are up and past, ere they are discerned, without great care. We are to pray to God to give us a sight of this disease in the motions of it, that we may by his grace suppress it ere it rise to its height: and prayer will make us give over to be covetous; but pray in and with the spirit, and the Spirit (as it is in the original, *Rom. 8. 26.*) lifts with us and before us, in our prayers.

Συναπ-  
λαμβά-  
νται.

6. Sixthly, let us exercise our selves in the acts of giving and lending. For sometimes it is a greater work of mercy to lend then to

Part 3.  
Ecc. 11, 2

give. Give much, give often: (a) *Give* (not a little, but) a *portion* (not to a few only, but) *to heaven and also to earth*. And *To him that hath shall be given*, *Math. 25. 29.* that is, To him that with that he hath, shall be more given. He doth not say he shall *have* more but more shall be *given*. In moral habits, the act, and exercise, and use of those habits, do intend and increase the habits by the force of a customary use of the actions of those habits; as to inure ones selfe to temperate courses, doth increase the vertue, and augment the habit of temperance, because there be seeds of such vertues in our nature to be fetched out. But it is not so in graces, in supernatural habits of Spiritual and Theological vertues. For they are of meer gift by infusion from Heaven, not onely in the habits themselves, but in the degrees and increase of them, and not by education from any power preexistent, or disposition coexistent in our nature. We have of our selves no hand in getting, or in increasing spiritual vertues, and supernatural habits; onely the promise is for us, that in case we do exercise ourselves in the duties and actions of any graces, God hath bound himself to preserve them, to adde unto them, to increase them, to put more unto the heap, and to cast in some more degrees of holinesse into the old store. Hence it is (I think) that in *Luke 19. 16.* it is not said, *They* [the men] *gained ten pound*, but *thy pound* [the thing] *hath gained ten pounds.*

So *Paul*, 1 *Cor.* 15. 16. yet not I, but the grace of God which was with me, or, as the Greek hath it, *which [is] with me*. So that God out of his meer grace gives all, and doth do all. *He gives all*. So *Paul*, What hast thou (i. e. what good thing hast thou) that thou hast not received? *He doth all*. So *Paul*, All our sufficiency is of God; of our selves we can do nothing: *q. d.* what good thing dost thou that thou hast not received power and grace from God to do? We must then inure our hearts and hands to give; And as it is a moral-virtue, it will increase by the force and strength of moral exercise; and as it is a divine quality, so we shall have more by the meer gift and promise of God. *The increase is the gift of God*, 1 *Cor.* 3. 7. Use makes mastery, and exercise doth make us do things with ease and delight. There is nothing lost by giving: *We shall finde it*, saith *Solomon*, *Eccles.* 11. 1. But when? *After many dayes*. Cast thy bread upon the waters. As good (say we) throw it down *Thames*, we shall never see it again. Yes, that we shall one day. What if after many dayes? yet at last, and at the best it shall be found. How many the Word saith not; but 'tis enough that we have a promise that we shall be payed for giving, and for staying too, yet all out of meer mercy: *Blessed are the merciful, for they obtain (not merit, but) mercy*, *Mat.* 5. 7. Were there no reward proposed and promised, yet this were enough to move us to give, for that it is an honour to be an instrument

*Minister*  
non dū vi-  
tam mortuo  
qui incre-  
mentum  
non potest  
dare vivo.  
*Aug. cont.*  
*epist. Parm.*  
l. 2. c. 14



Part 3. Argument of Gods glory. We think it a great favour in case we may be for the honor of our Sovereigne Lord the King, albeit we gain not a groat by it, but venture life and all: but now sith we hereby shall not onely be a means to glorifie God, but even in this life to reward our selves also, Give therefore a portion to seven, and also to eight. Care not how much portion we give, nor to how many (in case we beggar not our selves by it.) For the Canon law teacheth us, that a man is not bound to give away all his estate from his wife and children, no not to the Church (17, 9. 4. can. 43. quicunq; 2 Cor. 8. 13. No nor in the case of restitution, neither is a man bound (saith the same Law) to defraud himselfe of daily bread (*Extra desolat. cap. Odoard. Scot. 4. sent. dist. 15. q. 2.*) And *Salvian* (no friend to covetousnesse) holds that we are not bound to give all we have, but all we ought (*De Avarit. l. 1.*) i. e. what is needful and fit, according to the sales of true reason and pure religion.

O but I do best to keep that I have against hereafter. Who knows what dayes may come?

Ay, because evil days are like to come on the earth: what therefore? hide all? give nothing? No, no, give the rather: for (saith *Solomon*, Eccl. 11. 2.) *Thou knowest not what evil may come on the earth:* Therefore give liberally, it being the best way to provide against the evil to come. Better it is (saith *Christ* often) to give then

then to receive. We think it better to receive a pound then to give a penny, and we are all for receiving: but it is far better to give, better for us, better for such as do receive. Yet we must not therefore give, because we would find an increase by it in the latter end; that were to serve our selves upon God, to give a purpose that he should give us again, and we get by the bargain: but in case we should never see penny again, yet we must give, and give, and give our selves over to giving, and expect our reward in heaven. Now God in a second and third place, to help our infirmities hath promised us, that *our seed shall multiply upon the earth.* It is a sowing, and the more seed we sow, the greater crop we shall have, and we shall have heaven and earth too, as far as is good and fit for us to have, and for God to give. Ay, giving is so rare and admirable a piece of service, that such as have nothing but what they *earn*, must work a little the harder, that they may have to give to such as lack. And what if we our selves do feel some lack, and are in need? yet we are like to meet with such as need more then we do, and to them we must give somewhat of that we get by our fingers ends. Besides, this giving increaseth love, not only from them to us to whom we give, but chiefly from us to them to whom we do give. We do truly and heartily love such as we give unto, more then they do or can love us that do give unto them. For as we hate such as the objects of our sin and wrong, to whom we do any hurt,

Part. 3.

Si ea quæ  
perdidisti  
dupla quæ-  
ris recipere  
& ideo De-  
um laudas,  
de cupiditate  
laudas,  
non de  
charitate.

Aug. de  
Symb. Si  
dans elemosynam  
hic retributionem  
quæris, est  
quæritus,  
non elemosyna.  
Chry. ho.  
36. ad pop.  
Anticch.  
Eph. 4. 28  
Act. 20. 34

Arist. Eth.  
1. 7. c. 9. &  
Magn.  
Moral. 1. 2  
c. 12.

Part 3.

*Psal. 41.1  
I. e. qui  
praecipit  
vocem peti-  
turi. Aug.  
in Ps. 10.3*

*Psal. 41  
3*

hurt, from whom we take any thing: as a lying tongue hates those that are afflicted by it, Prov. 26.28. so on the other side, we love those to whom we do give much, as the objects of our vertues. As our Creator God loves us because he makes us, so we do (as it were) set them up and make them; and we love our children to whom we do good more then they can love us. It is a blessed thing to receive when a man hath need; but 'tis a more blessed thing to give then to receive. *Blessed* (saith the Prophet *David*) *is he that considereth the poor.* What? to say, Alas poor man! the world is hard with him, I would there were a course taken to do him good. No, no, but so to consider him as to give, to give till the poor man be satisfied, to draw out ones sheaf, aye, ones very soul to the hungry. But what if troubles should come? were it not better to keep money by one? Money will not deliver one. It may be an occasion to endanger one, to bring one in, rather then to help one out of trouble: but if a man be a mercifull man *God will deliver him*, either by himselfe, or by some other man or matter. Ay, but what if sicknesse come? Why, the *Lord will strengthen him in the bed of (a) languishing*: and, which is a great ease and kindnesse, God (as it were) himself will *make his bed in his sicknesse*. Here poor people have the advantage: such must not say, Alas, I am a poor woman, what works of mercy can I do? for they are they who can best make the beds of sick folk; which

which we see is a great act of mercy, in that it is said, that *the Lord himself will make their beds in their sicknesse*. And there are none so poor but they may *make the beds* of the sick. This made Saint Paul refuse to receive, but ready to give. This stood for Saint Pauls comfort: *I have* (said he) *coveted no mans silver*, Acts 20.33. He said not that he had not taken any thing from any man, but that he had not so much as coveted any thing that was anothers.

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Phil. 4. 17

Again, we are not onely to be *liberal*, but in case there be occasion we are to be *munificent* also. For he is covetous, not onely who is not liberal, but he also who is not in some cases munificent. And so they were commended by Gods own pen, who bought Unguents and costly spices to embalm the body of Christ after the manner of Princes and Grandees. Therefore we must not onely do things for *need*, but for *state* and for *honour*: chiefly sith God is not onely liberal, but bountiful and munificent to us. I speak of such as are able; for we may not stretch beyond our staple, and spoile all. I must not make my self poor to keep another from being poor; throw my self into the same degree of need, to help another in and against his need. The widow who cast in all she had, binds us not by her example, because yhat she did give, she gave it rather to and for the service of God then to the poor: it was Gods box, not to the poers box, she gave all that she had. So that we may give all

Luk. 12. 56

Mar. 12. 43

44

Part 3. all to maintain and hold up Gods worship, but not so in giving to the poor. Her example was admirable to free her from covetousness, who could part with all to and for the Lord; chiefly she being a woman, a sex through the weaknesse and fears of that sex, more subject to be covetous then man. The Parable is under the name of a woman (not of a man) who took such pains to look out the lost groat. Howsoever when the case doth require, and our estate will bear it, we must not onely be liberal, but munificent: which is not only an higher step in the same vertue, but another superior vertue of another kind; for liberality and munificency do differ in the *species* and very nature; they make two vertues, not two degrees of one and the same vertue. To conclude, the rule is, That an excellent and ready way to be able to get money out of our fingers, is to accustom our selves to give much & often. And as corruption and custom meeting together, work very forcibly in sins; so in duties where grace and custom joyns hands, there we finde the work to be done with delight and ease; and such prove at last to become to be *givers without grudging*, 1 Pet. 4. 9. Liberality is a vertue which onely of all vertues is above envy. Some do discommend such as are just, but all commend the liberal and bountifull man, because all may get by him; and therefore we have the advantage of it, that we may study to shew our selves liberal, and not be vexed with the evil eye of any, but rather have

Amantur  
ferme  
maxime  
liberales  
inter eos  
qui virtute  
præditi  
sunt, pro-  
sunt enim.  
*Arist. Eth.*  
1. 4. 6. 1.

have thanks from God and man: therefore give without grudging, and (as Saint Paul hath it, *Rom. 12.8.*) *with cheerfulness; of and a ready mind, 2 Cor. 8.19.* and if the mind be ready, the purse will be ready.

SECT. VII.

*Why, and to whom we must give.*

**T**O all, but chiefly to the poor, such as are in need: and need in a case, or in some one particular point, may be fall a rich man. But when men doe make their own need, and through pride or folly do occasion their own occasions and wants, and do desire us that we should give or lend, here we are to withhold, and not to feed the lusts and humours of men: For in such diseases rank feeding doth hurt. But when there is a true and reall need, which God makes, and they themselves do not make, and cannot of themselves put off, here we are to give and spare not. Give to them that need, to keep them from need, and so by consequence from sin. For who knows what need may force a man to do? Now need is not only for the belly, but for the back also, ay, and for firing also. Wood was a wonder *heretofore* to be sold at a rate, but now poor people have most to do to get fire. For they may get a small piece of money to buy a loaf, but cannot get so much together as to buy and get home a load

Part 3.

load of wood. Besides, there is an use for a poor body to aske a piece of bread, or an old garment: but to comes to ones doore and ask for a faggot, a biller, or so, were strange. And therefore it were to be wished that men would shew their mercy in this case, to provide for poor people, lest they steal and take the Name of God in vain. Neither must we take delight in it when we have occasion to save our selves from giving; if there be any occasion come in why lawfully we may, and (perhaps) we must forbear (as not to give when we see them cast it away on drink) but a liberal heart should take it as a crosse; and we are covetous and out of the way, if we find that our hearts are glad that we have just occasion (at this present) not to give, and so may (as we think) save our money and our consciences also; this is covetousnesse. As also when a man doth give because he dares not chuse, but gives to a poor body for fear of his own conscience, & would rather then any thing that his conscience would give him leave not to give, but to get & save as others do: here is too much covetousnesse; and therefore when we meet with fit men, we must be glad that we have means and occasion to give to seven and to eight; ay, and in cases that be thereafter, we must give beyond our ordinary ability; give even almost all away, as Christ intimates, to a cup of cold water; and there is none but hath a dish of water to give; ye, cold water, as not to be able to be at the charge of heating it. If it be

Mat. 10. 41  
Chrysost.  
hom. 41. ad  
pop. Antioch.  
Quod lig-  
num non  
debueris  
unde calc-  
facias a-  
quam, Aug.  
in Pl. 115

be but a cup of cold water in that hot climate, it is accepted in and through the promise, which is *Amen* in Christ. Heaven is to be had for little or nothing, for a sigh, for a cup of water. Wherefore it is a great gift of God when a man hath free heart, and can be master of his purse and can turn that he hath the right way; it being considerable, that the Lord is said to punish in all the Parables of that nature in the Gospel, such as do abuse their substance, either in too much wasting or sparing; albeit our greatest danger doth lie in *sparing*: This being also proper to this sin of Covetousness, that whereas in other vices the excess is hardest to cure; here the defect is most incurable, it being by odds more easie to cure a waster than a saver; and the rather, because it doth partake much of frugality, which is a vertue we all admire.

August.  
hom. 13.

Chrysost.  
hom. 34. ad  
pop. Antio.

*Suus cui-  
que modus  
est, tamen  
magis of-  
fendit ni-  
mium quam  
parum.* Cic.  
de Ora. l. 1.

## SECT. 8.

*A removal of such shews as men have,  
why they may be worldly.*

**T**He heart of man is deceitful and wicked above all things, and the wit of man is above to excuse or defend what ever pleaseth us. If we cannot say, *It is not done*, then the next is to say, *It is no sin*, it is rather a vertue then a fault. Thus we see how sin makes men to fall into errors a purpose, to quiet the con-

Z

science

Ier. 17. 9  
כספי &  
שואר  
import  
crooked,  
crafty, de-  
ceitful,  
wretched,  
desperately  
sick unto  
death.



Part. 3.

Mat. 8. 15

&amp; 16. 6.

Mat. 15. 4,

5, 6.

Mat. 22. 17

Mat. 23. 14

science. As *Herod* fell into the heresie of the *Sadduces*, that there was no being after this life, that death did end it self and all, and that there was no pleasure nor paine after death, and all to stupifie his conscience for the murder of *John the Baptist*. Thus men make it their Religion to be irreligious, and pretend conscience in their own Divinity, and all to be of no conscience at all. So doth this sin of Covetousnesse; it makes men coyn false doctrines a purpose to get or save money: As usury to be no sin, to sell for time to be no fault, to make the most of ones own to be frugality and thrift; to suffer nothing (no not the paring of ones nailes) to be lost, is (in their conceit) to follow the counsel of our Lord Jesus. So the Pharisees made it a matter of conscience, that children should starve their own parents to give to their box. So the Pharisees would most willingly pay *Cesar* his due, were it (forsooth) a thing lawfull, sith it was once dedicated unto God. And thus when it was Covetousnesse; they would fain have it seeme to be conscience; which made them question the lawfulness of paying tribute unto *Cesar*. But fie upon that branch of covetousnesse, which stinks as bad as hell, when under a pretence of long prayers, they would like a Whale devoure whole houses. Of whom? Of Widows; not of Virgins or Wives, who were under covert of their Parents or Husbands; but widows, weak for their sex, and lying open to their spoile, because they have what they have

Part 3.

Rom. 2. 21

have at their own disposing. And who be they who thus devour and eat up widows? why the Scribes and Pharisees, the great Rabbies of that age, who used in their pulpits to preach against covetousnesse in others: (A great aggravation of their sin.) And what did they devour? not their money and purses onely, no, nor their beds under them onely, but their *whole houses*, And why must they sweep stakes thus? *Under pretence* (saith the Text) *of their long prayers*: i. e. Making them beleve they should have great benefit by such long prayers: insomuch, that all that ever the Widows had must be all litle enough to make them amends for the good they should receive by their prayers. Thus they made whole houses the price of their prayers; which hypocrisie of theirs made their sin the greater: *And they did* (saith Christ) *receive the greater damnation*. Let him go then for the worst of covetous men, who makes Religion a means to devour others, and a cloak for his covetousnesse. And again, there is a vile deceit, when we wil be very merciful, and give something liberally, a purpose because we think God will take notice of us, and bless us, and make us rich. Thus men abuse God and honest dealing, a purpose to serve their covetous dealings. We must then beware, that Religion be not made a cover for our Covetousness, and that we do not say or think that it is conscience, when it is covetousness and nothing else. And this deceit such are most subject to, who are religiously given.

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Many pretences else men catch at to cover this filthy cup ; as to have wherewith to do good to others : whereas , the more a man hath , commonly the lesse good he doth. Christ and his Apostles did most good this way in providing for poor people , and poor Churches , and yet they were poor. For it is the love ( not the lack ) of money that makes men Churls ; and the more money we have , the more we use to love it , and the less willing we are to part with it. Moreover it is forsooth against Gods Law , say they , to give to beggers. And why ? There must saith the Text ( say they ) be no beggers in *Israel* : But where is that Text ? not in the Bible that I know of. 1 *Sam.* 2. 8. we read , that the Lord lifteth up the *begger* out of the dung-hill , and so should we : where the Hebrew signifies begger , as begger is distinguished from poor ; and the Greek word in the New Testament , which is commonly translated poor , signifies begger properly and strictly. *The poor* ( i.e. the begger ) *you have alwayes with you.* *Lazarus* a begger , *Bartimew* a beggar , and others were beggers. *David* saw none for his time onely ; so *Saint Austine* expounds that place of what *David* saw by experience under his government in his own days. Strange not at it , that I speak thus of beggers ; for Christ and his Disciples relieved them in the high-ways and streets : and *Acts* 3. 2. there was a Creeple made a daily practice of it , to beg at the Church door , as the people came *daily* to the holy

Mar. 26. 11

Mar. 26. 11

Tert. Adv.

Marcel. l. 4

c. 14

Pla. 37. 25

holy assemblies (which were daily in the Apostles dayes.) This poor lame Creature asked an alms of *Peter* and *John*: And what? do they call for a Constable? No, but they both fastened their eyes on him; which made the begger-man to expect an alms; but *Peter*, v. r. 6. said, *Silver and Gold have I none*. He seems, saith Saint *Jerome*, to glory in it (*De vita Cleric. ad Nepot.*) nor had he any thing to make money of: For if he had to sell, sell something we must, saith Saint *Austine*, to relieve the poor rather than they should perish (in *Psalms* 78.) we may well gather that *Peter* meant, That if he had had silver or gold, the poor Creeple should have had some. So that Saint *Peter* thought that gold is not too good for some common beggers. A Creeple begging at the Temple door, should even eat gold (as we say) if Saint *Peter* had had any. It was (I know) a great defect in that Commonwealth, that it was come to this passe, that poor people must starve or beg: They had Lawes made by God to help this, but they stood for dead: And we have excellent Laws to prevent this with us; one part, to have a whipping post, is much heed; the other part to have sufficient provision made, is too much neglected. There be Overseers indeed, but how many of them are overseen in seeing to the poor, we all see; and many of them had need of Overseers to oversee them again, and their oversights: And the poor are in misery the while, when their life and livelihood must depend on

Part 3.

the consciences of many, who would sell their souls if any would buy them. Were there a fit choice made, and sufficient care taken to provide for the poor, that none needed to beg, we should have a golden time; but as matters are handled, beggars must be fed with alms, or else many persons or families must starve. In a word, when they may have work, and sufficient pay for their work, and will not, the Apostle is peremptory, Let not such eat: We must not give to such (but in case of imminent necessity to save them alive.) But now for such as cannot work for age, too young or too old, or for sickness or weakness of body, or mind, or cannot have work, or have for their work enough to hold life and soul together, I say, when such beg, we must give them, or else we kill them, and make them die a lingering death. When men by sin or folly cast themselves into beggary, the case is otherwise; but when they are made to beg, because they cannot work, or cannot have work, or have for their work, but are left to the cold keeping of the Parish; in this case we may, and must give to beggars. But what if they be wicked people? Do as God doth, who maketh *his* Sun (the Sun is his, and he made it) to rise on the evil, and on the good, *Matth. 5. 45.* He puts the evil first, the good after, to shew that evil men must not be left out. Now our riches are not [ours] as the Sun is Gods; and therefore much more must we give of our goods to the poore. We

help

help a Pig before a Childe, if the Pig be in danger to die, and the Child be not: So here.

And again (we say) we desire to be rich, not so much because we love money, as for that we would not be burdensome to others, and are loth to be beholding. 'Tis good not to be burdensome any more then needs we must: but rich men be usually the greatest burdens of all, and it is pride that we would not be beholding to others; whereas we cannot live without being beholding one to another: and generally rich men are more beholding to poor, then poor to rich, and poor men may live without therich, better then the rich can without the poor. As a King in a ship hath more need of the poor Pilot, then the Pilot hath of the King.

2. A second colour is, That they may have to live; and to bring the year and world about. Now if we would turne our desire of living into a desire of living well, this would not be. For we all do desire to be here for ever, and we are in our thoughts immortal; for there is no man so old, but thinks he shall live a day elder; and he that thinks he shall live a day longer, doth upon the matter think he shall live ever, and never die. And hence it is, that our desire of having riches (wherein we think our life consists) doth prove immortal and infinite.

3. A third error is, That men do think that their happinesse doth consist in the pleasure

Part 3.

*Licet dives  
esset, pauper  
morum co-  
rumque vi-  
lium opera  
indigeret,  
nam quanto  
magis di-  
tescis tanto  
magis vult  
maledictio-  
ni obnox-  
ium refacu,  
Chryl. ho.  
18. in  
1. Cor.*

Part 3. and voluptuousnesse of the body. Now these lusts cannot be content with a little, but are without measure, and in a man worse then in a beast. Hence they are apt to study to heap up riches without all stint, that they may have wherewith to serve the turn (not of grace, not of nature neither, but) of sin and Satan. Pleasures necessary are satisfied with a little and with ease, being content with things *easy* to come by: Pleasures *not necessary*, though not sinful, we need not trouble our selves much about them (but for delights, carnal and sinful, there is no stinting of them, no need, no use of these; they are a burden to nature it self, therefore they are to be rejected. Thus we see how and why men do not refer money to its right end, but refer all to the getting and saving of money, as to the end of all; and men do make riches to be all in all, and a man is said to be *made* when he is made rich. The Glutton would needs be in his change of suits every day, and fare sumptuously every day (though to fare thus every day took away the sense of it.) Now thus to wear, and thus to fare, are costly ware. Such lusts will ask great cost and charges. Again, rich men think of living *many* yeares, and so do heap up much wealth to provide for so many yeares; and that *night* when they are plodding in their beds how to be richer, death comes, and *their thoughts perish in that very day.*

4. A fourth deceit is, That men do think

Tule. quæ.

l. 5.

Majora &  
necessaria

& vitam  
nostram

continentia  
communis

Deus facit  
(ut solem,

aerem: mi-  
nora & vi-

lora non  
sunt com-

munia, pec-  
unias di-

co. Chryl.

hom. I. ad  
pop. And.

Luk. 12. 19  
Pia. 146. 4

think that they do so esteem of a penny saved, Part 3.  
because they have many children, and were it  
not for their children to breed them, and to  
marry them, they would not care so much as  
they do for the muck of this World; whereas  
the truth is, that they get money for them-  
selves and their own lusts, and not for their  
own children. A world of particulars do  
clear this.

1. First, we see men that have no children are  
more covetous, and stand more upon a penny  
then such as have. So we find in the word, that  
*Abraham* had many children and yet he was  
very merciful, he received strangers. *Jacob*  
had many; yet a merciful man: and the rest  
of the Fathers, though they had children, yet  
they used to sit at their doors a purpose to in-  
vite travellers to their houses (*Chrys. hom. 10.*  
in *1 Thes. 5.*) Neither doth the life of children  
consist in their riches; we dream so indeed;  
but riches and the care of riches doth cause  
death. So *Jam. 5. 3.* the rust of your gold and  
silver shall eat (not your souls, but) your *flesh*.  
Men doubt not but it eats the soul, the Text  
saith it eats their flesh. And what a madness  
is it thus to be foolish after riches to prolong  
life, when it doth shorten life? Such as have  
children about them are forced by necessity to  
part with money to provide necessities: and  
use makes them the more willing and able to  
part with that they have. Whereas they who  
have no children, are all for saving: they are  
put to it but seldome to lay out any thing, and  
there-



Part 3. therefore it is death to them to see any thing go out of their fingers.

Place in  
Chap.

Rom. 7. 36

2. Secondly, such as have children, and while their children are young, do say and think that all their raking and coveting is for children, yet they breed them not the best, but the cheapest way; and when once their children are grown up, can part with nothing to place their sons; would fain marry their daughters, but for their blood they cannot abide to part with an answerable portion: not because they have it not, but because they have not a heart to part with it, and so suffer their daughters to passe over the *flower of their youth* in great and fearful discontent. The marriage of the daughter must stay for the purchase, not the purchase for the marriage of the daughter: and when the heir is up, he is sold rather then married; a great portion is all in all, and the Father must have it; and so he is paid many times more then all is worth he parts with to his son. Many of those marriages are made in hell rather then in heaven. So when come to die, it appears that sin is not dying in them; the very wills of many breath covetousnesse, being more like libels of exchange then wills: and when dead to save charges they must be buried in the night, as though they died of the plague, whereas the Corps being bought by the blood of Christ, should be carried to the earth with more honour then so. Thus Covetousnesse, rains in life, and after death.

3. Thirdly, such as say that all is long of chil.

children, yet mark such, and if one or two of six or seven die, they are rather more covetous and hard then before. There is so much saved, and some necessary daying out barred, and the more one doth save, the more he may still. The rich Churle that was as covetous as ever he could hold, had no children: so means the Text by these words, *Then whose shall those things be which thou hast provided?* So that hold fast spoken of, who was never satisfied, had no child nor brother. And therefore 'tis a meer mistake for men to think they save the dropping of their noses for their children, when we finde that this wicked humour doth not onely make brother sick of brother, sister sick of sister, children sick of their father, but even parents sick of their children. It made *Laban* unnatural to his own children. Why was it that he did put *Lah* into *Jacobs* bed instead of *Rachel*, but to make a prize of *Jacob*? (*Gen.* 29. 23, 24, 25.) for he knew that *Jacob* would serve another prenticeship, that at last he might enjoy his beloved *Rachel* (*Chrysost.* in *Gen.* 30. hom. 56.) And as to save money they shew themselves unnatural to their own bowels in their life, so 'tis little better in their death, when to spare charges they thrust them into the ground as though they died of the Plague, shewing little honour to their bodies, which were redeemed by the blood of Christ as well as their souls. And the best comfort that many parents have when their children are dead and buried,

Part 3.

Luk. 12. 16  
Verse 20  
Eccl. 4. 8  
Psal. 39. 6  
Qui hoc  
verbo pre-  
muntur, &  
vitam pa-  
rentum se-  
num gravi-  
ter ferunt,  
& dulce il-  
lud & na-  
tura sua-  
vissimum,  
liberorum  
donum gra-  
ve & mole-  
stum esse  
censent;  
unde solutum  
est, ut multi  
sterilitatem  
uxorum  
emerint, ac  
naturam  
orbem effe-  
cerint, qui  
esse filios  
non inter-  
fecerunt  
natos, at-  
tamen ne  
omnino  
nasceren-  
tur, effece-  
runt. Chry-  
som. 29. in  
is. Mar. 8

Part 3. is, that there is one cared for, and so much saved.

SECT. 9.

*A tryal of covetousness in us, how far forth it may be said to prevail.*

Psal. 30. 7

**A**Las the day, it is woful to see how all sorts of men deny themselves to be faulty in this sin, wherein they are most faulty. Ask the young man, and he knows not what it means to be covetous; his toy takes him another way; he wonders what you mean to ask him any such question. Ask the aged man, and though by reason of fears and melancholy he is most subject to this disease, to make his riches his maintenance, his *strong mount ash*, yet he denies all, and he (torsooth) hath but a little time to live, and a little will now serve his turn, fith he is even at his journey's end; & why should he be covetous now? it is too late now. And indeed because he is now past getting; therefore he is now the more eager after saving; and he must not be thought to be worldly (not he.) Come to the poor man, and what should he be covetous of? Alas, he hath little or nothing about him. Come to the rich man, and he hath enough (as he saith) and why should he be covetous? though 'tis but from the teeth outward that he saith *he hath enough*, who hath never enough; and the more he hath, the more he would have; & look how many

many thousand he hath, so many thousand he wants. This is not *Jacobs* enough, but *Esaus* enough, which albeit in the English the word [enough] be in both, yet in the original the words differ; which shews that the sense in those two brethren was different also. Some purge themselves, for that they can spend with the best; but this is nothing: For the *churl* of all churls could and did find in his heart to fare royally, and spend like a young Prince on his back and belly: and like another *Nero* he was in his change of apparel, a new Sute for every day; & yet a covetous wretch, a meer earth-worm, not a crum for *Lazarus*. Others think they stand clear, because they let others alone with that which they have; but this serves not: for *Dives* is in Hell, and his inditement did pass against him, not for taking any thing from any man, but for that he did not distribute of his own to the sick and poor. The truth is, we are all too worldly given, & this sin is in us all; we are more or lesse all of us sick of it, and we have need of a Redeemer, and to stand under mercy for the pardon and cure of this sin; and he that saith he hath no covetousness in him, is a liar, and if he persist in that conceit after conviction, farewell to him; this canker will gangren his soul, and eat him out for ever. We must all cry him mercy, and confesse our selves to be guilty; but yet all are not *rotally* under this corruption. Where it is and reigns, there the estate is naught; where it is, and molests indeed, but reigns not, there the estate

Part 3.

Luke 16

Suer: in  
Ner.c 30Luke 16.  
23

Luk. 16, 21

Part 3. is good for the main, and will grow better : there is comfort and hope : and such are in Christ, and may and shall come to good.

But how shall I know whether it reigns in me or not?

1. First, if I use all the means to be convinced, that *such saving* is covetousnesse, but yet am not convinced : though such a man hath much neernes in him ; yet the sin is not imputed to him ; his saving vein reigns not because he sees it not. Many will take nothing from others, because they think it the way that others shall take nothing from them ; but yet they give nothing to others, and think no hurt of it for want of light. They see that to be a sin to take from others by way of injustice, but they see not this to be a sin not to give to others by way of mercy, it being much easier to be convinced of a sin of commission than of omission. In this case it reigns not for want of sight, sith the want of sight is not for want of will to see it to be a sin, but for want of light.

Secondly, if grace doth make us grieve at the heart after we have played a covetous prank, and failed in our duty this way ; but when we have done what we ought in giving, and parting with some of what we have, Sin and Satan cannot make us sorry ; or if we feel some sorrow *ons of our flesh* for parting with our goods, yet we reflect upon our sorrow, and this sorrow for doing a duty will cost us much and much sorrow. Here covetousnesse is indeed, but is not in its reign ; it is *in me*, but we are not *in it*.

In

In this case we are in the Spirit, not in the Flesh, albeit we have much, yea, too much flesh in us. Here we may cry, Victory, victory.

'Tis danger the sin doth reign.

1. First, when a man doth make much of such phrases, and licks his lips at such places as speak of frugality, and have a shew to excuse his sin; but places that are flat against him, and clear against his sin, he cannot abide, and would be glad if there were not such places in the word against Covetousness, and had rather then any thing God had not forbidden this sin; & were he to make a Bible, he would leave covetousness out, that he might enter upon all covetous practices, and his conscience sit at quiet. This is a bad sign.

2. Secondly, when a man (forsooth) prays against covetousnesse; what else? but never prays that he may be liberal and bountiful. This shews too much bad blood.

3. Thirdly, when a man doth use means to increase his greedy desire; as a man may be said to be a drunkard in a high degree, when he doth use means to provoke himself to drinking, & to rice down his liquor. So when a man doth nourish and feed his covetous humour, doth not set against it, but doth all for it, as to take all our delight up in covetous talk, in covetous company: and in this case it is past question, but that covetousness for the present doth master him, and reign in him.

4. Fourthly, when covetousnesse doth grow against

*Nihil ali-  
nd in ore  
quam, hec  
verba babe-  
tis, agri  
jugera pos-  
sides ille,  
ille divitiis  
prapotens  
palatia con-  
dis, mania  
construit.  
Chry.hom.  
66. in Mat.*

Part 3.

Mar. 5. 26

Prov. 23. 4

against the means to cure it; then all is like to be naught. We say a disease is past cure, when it is *worse*, and the party is sicker after the use of the Physick which doth use to cure it. And so when the means; which should, and (were we ought) would cure covetousnesse, doth rather occasion the sin to be more strong, and ripen the humor; here covetousnesse is in its power: the more the Minister doth labor against it, the more we *labor to be rich*. God doth correct us, and let us blood, and yet we grow worse; he crosseth us in some losses in our goods; we lose them a purpose because we love them, and yet we study not how to be more merciful and pitiful, but how to lick our selves whole again by saving, how to pick up our crumbs again by being *tharier* then ever; whereas the blow was given in our estate to chastise us, because we were too neer before. Again, God comes neerer, takes away a wife, a child, because we say we are so *hard* a purpose to provide for wife and children: & do we mend upon it? alas no, but ten times *harder* after wife, or child, or children are dead. We become more covetous, & stand more upon a penny then before. The fewer children the lesse expence, and we become more troubled for expences, and all our care is to spend lesse, and lay up more to the heap still. This is worst of all, when we are instructed and corrected too in the very kind, and yet *will not learn righteousness*, Isa. 26. 9. This is a dangerous case, and such are in danger to be eaten up of the world, & to be choak-

choaked with the cares of this life. But where the meanes do prosper, and do weaken and lessen the disease, though it be but a poor little at a time, and there is ever a striving and a groaning that we come on in liberality no faster, and we are troubled that we can be no better in this matter, and yet do stay our hearts, that Christ died for us, and did do better, and that in him there was no covetousnesse: Here is matter & cause of comfort. Humbled we *must* be, because there is so much Coverousnesse in us still: But comforted we may be, because there is no more.

## SECT. 10.

*Helps against temptations and doubts,  
arising from covetousness.*

**W**Hen a man is once a thorough Christian, and grown ripe and strong in Faith, the passions and humors of covetousnesse will pay him home. What, thou a Christian! Is there any hope that ever thou shouldst come to heaven, that hast such passions of love and affection to the earth? And sure, it is a base humor, and fights strongly against the principles of our Faith, that we that professe heaven, should practice so much of the earth: And our motions to and in this vein, do trouble us the more, because they move with too much con-

A a

sent



Part. 3

sent and consent. The way to settle the heart is :

1. First, to consider that more or lesse, there will be some dregs of this disease in us all till we die. Nothing will kill this disease quite but death. It is a sin that lies so close, that the elder we grow the more it will work upon the advantage of age, and we must discontentedly be contented to be exercised with it while we are here: And what is in all, we must bear it when we feel it in us. Are we better then all the world? We get some advantage out of Reason; some out of age, some out of example against some other sinnes: but for Covetousnesse, *Reason* (as it is in us) is for it; *Age* is a friend to it; and for *example*, all the world is sick of the world. As for *Religion*, the power of it is as much against this sin as any but the profession of it may stand with it as long as it keeps within the bounds of lawful contract: (but a man may be very covetous in keeping and holding his own together.) And for *shame*, it daunts other sins; but for this sin, it hath the voice of the time, and applause of the world; and therefore we must not be out of heart, but thank God that we have a minde and an heart set against it.

2. Secondly, a man may come to some good degrees of much faith and Sanctification, and yet be too too worldly, love the world, and the things of the world too much. They were *Fathers*, to wit, not children, but men in Christ, to whom Saint *John* gave counsel not

1 Joh. 2. 15.

to love the world, nor the things of the world. So that a man may be a father in Christ, and yet love the world too much. The Apostles were poore, and so had an advantage against Covetousnesse; were bred up at Christs feet, were at his elbow still, heard him speak much and often against Covetousnesse, saw him in a poore estate in his own person, and how he trusted one whom he knew to be a thief, with the keeping of his purse; they lived in a time of persecution, stood in danger of their heads every houre, and yet Christ saw what their disease was, as it is plaine by the physick he did prescribe them, *Take heed and beware of Covetousnesse*. He doubles his words to shew in what danger they were of this disease; they had the root of it in their flesh. And he doth not bid them take heed of it, as though they had no Covetousnesse in them at all, but he meanes they must take heed it grow not upon them, that it bring not forth fruit, cursed and bitter fruit. So that we must hold up in the midst of all that *Satan* can object against our estate, by reason that we are yet so worldly; for that better men then we, who also lived in freer times, were pestered with this disease: They are in heaven, and so shall we be. Alas, our dayes are dayes of peace and plenty, and we know not what such tempests and sorrows mean, as the Apostles did run thorow. And therefore it is no marvel in case we be followed with this sorry guest, worse then they were. Answer all with this, Others did well, & came

Luk. 12. 15

Part. 3

to good for all this disease ; it did not damne them, it shall nor damn me.

3. If we have asked our pardon we are safe. For sin pardoned is as no sin. And what if we fall into the acts of it afresh, and the same acts too ? That is not to be wondered at so much in this sin, sith it is in the habite within, a sin that is as much natural as any, and stands in motions within, rather then in acts and actions without. Say, I have asked pardon, I do believe my pardon, I am safe.

Pl 119.36

4. Fourthly, if we have power against it. What power ? Not such as we would have, nor such perhaps as some others have. What of that ? *David* himself was faine to pray hard, that God would incline his heart to his Law, and *not to covetousnesse*. It serves to comfort us, if we have an heart that can hate it, and a judgment that can condemn it. For the power of sin stands in the love of it. If we love it not, it is enough : for love will have its way at the last. In case then that we hate it, and abhor it, and the oftner the motion is made, we reject it the more, and the faster it comes upon us, we do hate it the more, and had rather then any thing, we could rid our hearts more of it then we do, all is well. \*This is enough to carry us to heaven. And what if sometimes we are in a maze, and do study, and plod on in covetous pranks a great time, and feel no actual opposing within all the time ? (*actual*, I say, for *virtual* opposing there is) yet if after we come to settle, and to think of the

Part. 3.

the matter in cold blood, we groan and do look back on our own thoughts with great indignation, happy we, we are not to be called covetous men. It is not the often coming of the assault and motion, but the end and use of it which comes after, that shews all. It may be, it is suffered to tempt us often, that we may conquer the lust often.

5. Fifthly, desire to be dissolved, and to be set free from this choaking sin: a sign of great hatred against a sin is, when we had rather die then be pestered & haunted with such a ghost. 'Tis a Devil and it will fright a godly man; it is an Angel of Light sometimes, and preacheth to us, that it is good to save, a vertue, a duty to have wherewith to do good, to provide for ones own, to leave somewhat to children: And therefore if ever we cry out with Saint *Paul*, let it be in this case, I desire to be let loose, to be free from this sinne, and to be with Christ Jesus. We can sigh after death to be free from crosses, but not from covetousnesse. We rather would live to feed this disease, and to get more goods. A cursed companion! Ah dangerous snare! Learne of Saint *Paul*, who did not desire to die to be free from persecution; he did rather glory in them, and desire to live, that he might suffer more; but he did desire to die to be free from sinne. We desire to live to sin longer, he to die, to sin no more. *Ah wretched man that I am, who shall free me from this body of death! Ah wretched man, who shall deliver me from this*

phil. 1. 23  
ἀναλυσας  
solvere.  
nautarum  
instar.

Rom. 7. 24

A a 1

sinning

Part 3.

This reflecting on our selves for loving the world is the greatest hating the world that is, for it is infinite, as all reflecting acts are infinite one to another  
1<sup>st</sup>. Scot.  
Col. 6.

sinning sin! He that can say this, is in a good estate. When Covetousnesse and saying do please, there is great danger: When it doth vex and disquiet ones minde, *not by reason of the cares of it, but the guilt of it*, such a man may live and die upon it, and venture his soul on it, that he shal go to heaven. I speak not that it is lawful to wish for death simply, but with a tacite submission to the will of God, nor to be set free from the troubles, and feares, and cares of this sin, nor that we would not conflict and wrestle any longer; for this were to serve our selves, as not willing to be at any pains, or to bear any sorrow: We must rather be content to be in the combate against sin as much and as long as God will have us: But now to desire to be rid of this corrupt affection in hatred to it, as it is a sin; and though we feel som carnal love to the world in us stil, yet we do not love this love, but hate it most extremely; and we would rather then our lives be gone hence, that we might sin this sinne no longer; for that it hinders us like another clog in doing Gods service, and makes us that we cannot run the way of Gods Commandments; and as it is a great and foul dishonour to God. In this sense, he that can desire to be dissolved, to be where covetousnesse is no more, that man is in a happy case; and that chiefly, if that we be such as do much fear death, and the fear of death be strong in us; and yet we had rather die then sin, and do rather chuse to dye then live, that we may be freed from this lust: For certain

certain here is great power against covetousnesse. But for a man that doth not much fear death, for such an one to wish to die rather then to live in this world, among so many worldly lusts, is good I confesse, but not so good a thing, nor so good a signe, as it is when one is more strongly afraid of death, and yet death is nothing to him, but doth rather seek it then shun it, & all because of this sin. He fears death very much, but he fears this devil Covetousnesse much more. Here is faith; here is a picture of liberality.

5. Lastly, if we can pray against this sin, and the fruit of it, that we had rather be poor then covetous, have nothing, then love any of the things of the world, and not for forme, but from the heart, can beg of God pardon and power, then we are not in any danger by reason of the law of this sin (yet) in our members. Many would faine be rich, but would not be covetous, and do pray against the sin, but not against the desire of riches. They dare not say as *Agur*, give me neither poverty, nor riches, *Prov. 30.8.* Alas, ask these, and they will tell you, that they do think that they cannot possibly be rich, except they be covetous, and that there is no thriving without it: And yet they will pray not to be covetous, but yet they hold this fast, that they would and mean to be rich; whereas it doth imply, and it is in our *English* a contradiction to say, *I will be rich*, and yet not covetous. And therefore if we meane to have ground of comfort, we must pray against the

1 Tim. 6.9

Part 3.

the sin without all reservation, and leave it to God to dispose of us and our estate, for outward things, as he pleaseth, and say, Lord, rather then I should be covetous, give me not riches; aye! take riches from me, so thou take Covetousnesse away from me withal. This is right, and he that can pray so, and doth it from the heart, his heart is upright, and God will be his friend, and comfort him against all his inward sorrows, which do so urge him, for that he feels covetousness work so mightily in his flesh. Many feel no trouble, for that they are ignorant, and do see nothing, and do think well of it that their heart is after the world; they think they do God good service, to gather riches together; but this is a dangerous depth of error. But for us, let us see it (if any thing) to be a sin, and a mighty sin. Let us feel it, and spare not to work much upon our hearts with godly sorrow. Let us see that we pray, and lie at God against it day after day: And then when Satan saith, Thou art not an upright man because thou art covetous; answer, I am, I am: For covetousnesse hath not me, though I have too much of it; it is in me, but not of me. I hate it, I pray against it, I take physick against it, it is not in me in power, and I care not how soon death doth come, that it may not be in me at all. I with David have vain thoughts, but I hate them; and that is enough.

Pl. 119.  
113.

*Object.* But I see many can part with their money better then I can.

*Answ.*

*Ans.* 1. On themselves perhaps they may, but not on God; and this proves nothing, sith thou canst part with as much or more then they on the Lord.

2. On good uses also perhaps they do give more then thou dost, who are yet carnal men, but it is to be seen, to be praised & commend- ed of men, it is not to be seen and allowed of God; and therefore the left hand must not know what the right hand doth, else nothing will drop from them: But now though we cannot give so much and so often, yet that we give is as in Gods sight, and in the feare, and to the glo-ry of God; and we take all occasions that are offered in secret, and one hand shall not be acquainted with what the other gives: Here lesse given comes to more, sith it is to serve God, then more given when it is given to serve our selves: And a man is not more willing to serve himself in any thing, mote then in reach- ing to himself the praise of men: And we dote more after the praise of men, to be counted and called *liberal*, *merciful*, and *bountiful*, then in all vertues again whatsoever,



## CHAP. IV.

*Of Lying.*

## SECT. I.

*The greatnesse of the sinne.*

**G**OD is not onely true, but truth it selfe, and to lie is a sin contrary, not only to the revealed will, but after a sort to the nature of God: I say [after a sort;] for properly God being infinite, and there being nothing infinite but God, nothing can be contrary to the nature of God, sith nothing can be contrary to that which is infinite, but what is also infinite. Besides, one thing can be properly contrary but to one thing. Whereas therefore lying is contrary to veracity and truth in man, it cannot in strict & proper speaking be said to be contrary to the nature of God too; but herin we speak after the common manner of men: And thus we mean when we say, that lying is contrary, not onely to the expressed will, but to the nature of God.

God can kill, though he cannot commit murder. He can command us to take away, as the life, so the goods of another, he being Lord of life, and all; as he did the *Israelites*, to take away the jewels of the *Egyptians* (though

(though perhaps these jewels proved after a snare to them in the matter of the golden Calfe,) but yet *God cannot lie*, nor give command to any man to speak that which is false. In many other sins the act is good, the obliquity is naught; here in a lie the very act is an obliquity: A false matter is a lie, be the manner what it will. It is not said, *he will not lie*, but the terms be flat, *He cannot lie*: For whatsoever God can do, were it done by him, must needs be good and justly done, otherwise he should have power to be unjust. His nature is so against a lie, that he cannot commit a lie, nor command us to speak that which in the matter is false; but yet he can permit us to lie, and thus to permit us to lie, is good and just. Note, that God cannot be said to sin, being under no binding law of any superior; yea, it is against his nature to speak that which is false; and things do, and needs must work according to the first principles of their nature. *He cannot lie*, not because he is impotent and weak, but because he is not weak but omnipotent. And as we hate that most which is most contrary to our humour; so God hates a lie as a thing contrary to the truth, and to his nature, as well as against his will. All which doth prove that to lie, is to sin a great sin in it self; yet by reason of some circumstances, partly in the matter of a lie, partly in our nature, it is a sin that useth not to smite hard on our consciences, till we come to be very spiritual, & much sanctified; but then it cuts deep, not onely because it is a  
very

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Exod. 32.4

Bonav. l. 3.

D. 38. q. 2.

in resolut.

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Rom. 3. 4

psal. 58. 4

very sin ful sin, but also for that it is a very *base* sin. For sin is then very faulty, when it is far off from the nature of God; As that is most cold, which is farthest off from the fountain of heat; most dark, which is most remote from the Sun, the first light. Now this sin of lying being far distant from the nature of God, as being (in the sense I shewed) quite contrary to it; this makes it to be in the eye of a super-spiritual man very odious: And when it is once laid on such a conscience, though it grind but slowly, yet it grinds surely and sorely. We read that the Devil is the *father of lies*; *Joh. 8. 44.* Is he not the father of all sins? Yes, but yet there is something in it, that he is said in a strict phrase of speech, to be the *father of lies*, which is for that he brought sin into the world by the way of lying at the first, and doth still maintain and propagate his Kingdome by nothing so much as by lies; of all sins, no sin can call Satan father like to lying. All the corruption that is in us came from Satan, but yet this sin of forging and lying, is from the devil more then any, tastes of the devil more then any. Hence *every man is a liar*, and so every man is every sinner else; but in a special manner every man is a liar, for that the very first depravation of our nature came in by lying, and our nature doth taste much still of this old block to be given to lying, the Devil also breathing into us a strong breath to stir us up to lying. Hence *no sooner do we speak, but we lie*. As we are in body subject to all diseases, but

but yet some to one sickness rather then to another : So in the soul, all are apt enough to all sin, & some rather to one vice then to another; but all are much inclined to lying. A liar then is as like the devil as ever he can look; as unlike to God as ever he can be. So God is said to *hate a lying tongue*, Prov. 6. 17. And we know what St. John saith of such as do make or love lies, *Apoc. 22. 15. Lying lips are an abomination to the Lord*, Prov. 12. 21. He that loves lies is, what? an *abomination*, the very height of all distaste. To whom? not to men, not to Kings onely, but to the Lord. Which is to be noted, for that we can beleieve that God loves the godly, but that he hates the wicked, we are loth to beleieve. Moreover it is a sin that useth to be done without (almost) any temptation; out comes a lie without any occasion, ay many times many have such a vein, that they will lie to their own hurt, when to speake the truth would serve their turns better; and make for their ends more; yet they are so foolish and so wicked that way, that for their tongues and hearts they cannot chuse but lie. It is a sin soon acted, it is but to speak a word or two. And for swearing, others may know when we swear; but for lying men make the bolder, because it is not easie to find them out in a lie. And when man hath used his tongue to *custome* in lying, it is hard to forbear, sith when it is come to an use once, there are two things to be left, *natural corruption*, and *habitual custome*.

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Cic. Tuf.  
4.

*Secundum  
jura divini  
actus facti  
confusio-  
nem.*

SECT.

## SECT. 2.

*What lying is.*Perk. on  
Gal. 1. 20.

**A** Lie (to speak properly) is a signification of that which is false, with a will to deceive the eares of the hearer, with that which is not true. So that Ironical speeches, and some Hyperbolical phrases are not very lies. Fainting or simulation is not ever lying, when it is onely diverse from the truth, and not contrary to the truth. So Parents are not thought to lie, when they do afright their children on just occasions, with the *she bloody man, she bear, she bulbugger.*

1. In setting down the definition of a lie, the word *properly* must not be taken strictly; for it may, and is a lie, when we speak that which is false, albeit we take it to be true: *Aquinas* calls it a lie formally, when it is false, and we that say it, do know or think it to be false. A lie materially, when the matter we utter is false, but we do think it to be true: Now we do use to call that a lie when it is false, and we know it to be false, or if it be true, yet if we think it to be false, that and that onely we use to call a lie: For the word *lie* is usually taken amongst us, in the more odious signification, (*Gel. 1. 11. c. 11.*) But if we look to the true, and full nature of a lie, it is certain, that in case the things we speak be false, we do lie, though we think it be never so

so true. So saith the Scripture, *1 John 1.6. If we say that we have fellowship with him, and walk in darknesse, we lie.* But how many are there that walk in darknesse, and do not only profess, but think themselves to be Christians? yet *John* saith of all such that *(If we say that we have fellowship, &c.)* Whether we think so, or do not think so, *that we lie.* And what Scripture saith, Reason saith the same; for truth is not onely a Conformity of our words with our thoughts, but of our thoughts with the matter in hand. Words are notes and signes of the things they are produced to expresse, as well as of the conceits we have in our mindes: Therefore *Aristotle* defines in one place, words to be the signes of the thoughts or senses of our minds (*De Interpret. cap. 1.*) In another place he addes, that they are also notes of things, (*De Elench. cap. 1.*) So that to make a speech true, and to save a lie, there must be a conformity betwixt our speeches and our thoughts, and next betwixt our thoughts and the things we think or speak; our expression must be the true image of our Conceptions: and not onely so, but our Conceptions must be the true *Idea* and picture of things we speak, else it is a lie. So in Logick that is a true Proposition, when the matter is so, as it is in the Proposition, whatsoever we conceive: So if the matter be otherwise indeed then it is in the Proposition, the Proposition is a false Proposition, whether we think so or not. So that the things and matters we  
speak

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speak of, are after a sort (as *Aristotle* speaks) the cause of the truth of our Speeches; if our words, and the matter we expresse by our words agree, then what we speak is true; if not, we lie. Thus then we see what cause we have to look about us, sith our mouths are fuller of lies then we our selves do think of: If the matter be false, and we conceive it to be false, then we think we lie; but be it ever so false, if we be perswaded that it is so as we speak, then we will not be brought to judge our selves for lying. Lets learn for hereafter to see that we are sure, That what we speak, we think to be true, else we *lie grossly*; that what we speak we know to be true, else we *lie closely*; or if we do not know, then put in some clause to save a lie, as *I think so, I conceive so, I believe so, I heard so, I am perswaded so*: Indeed, in such cases as we using all diligence cannot come to know the certainty, we are not bound expressly to use such clauses; but they are morally to be understood, as when a man shews no other, but that he is right and honest, I may upon occasion say, He is a very honest man; all that heare me know that I cannot possibly be certaine of it, and they do so conceive me to mean; that in all rules of Charity, I so believe, and am perswaded. To conceal some of the truth is no lie: *Abraham* said *Sarah* was his sister, and so she was, but he had lied, if he had said she was not his wife. *Jacob* is noted in the Scripture to be a *plaine man*, no dissembler, yet what saith he? *Let my Lord*  
*pass.*

Gen. 12. 13

Gen. 33. 14

passe on before his servant, untill I come unto  
 my Lord unto Seir; yet he never meant to com  
 to Seir, nor in these words doth he pro  
 mise to come to Seir. So then thou shalt say  
 (saith the King to *Jeremiah*) I presented my sup  
 plication before the King, that he would not cause  
 me to return to *Jonathans house* to die there, *Jer.*  
 38. 26. And no question thus he did; but by the  
 Kings command he was not to tell to the  
 Princes the rest which passed between the  
 King and him. None of all this doth make  
 for equivocation (a sinful practice crept into  
 the Church now in the latter end of the  
 world.) It is wisdom when it is for the glory  
 of God, and the good of all, to hide some  
 time some of the truth; we are so far from  
 being to tell all, that we are bound to the con  
 trary; as never to speak any thing that is false,  
 so not ever to out with all that is true. Nor  
 do I justify  *Davids*  practice in faining himself  
 to be out of his minde, *1 Sam.* 21. 11. This  
 was not fit for any man, much lesse for a man  
 of his quality, for to save a thousand lives. The  
 Heathen blamed *Ulysses* for dissembling him  
 self to be mad, that he might not go to the  
 Trojan war (*Tul. offic.* 1. 3.) and *Aquinas*  
 holds that he that intends by gestures to sig  
 nifie that which is false, lies (*2. 2. q. 110. 1. 2.*  
*22. q. 111. a. 1. ad. 2.*) *Junius Brutus* cannot  
 be excused for that he made semblance of  
 being a fool to save himself from *Tarqu.* (*Liv.*  
*Dec. 1. 1. 1.*) It did indeed qualifie, but not  
 justify *Solons* feigning himself to be mad, be-



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cause he did it to perswade the receiving of an wholsome law by the Athenians; but a good end cannot rectifie a bad matter. Had *David* firmly beleaved that GOD could, and would deliver him from that danger he was in, which he ought to have done, he having a promise that he must be King after *Saul*, *David* needed not to have done as he did, yet God did look on his upright heart, and did set him free; and *David* did on that occasion make the thirty fourth Psalm.

Albeit it be lawful to conceale some of the truth to do another good, yet we must not lie to save Gods honour. Officious lies be finnes, and were it possible that one by lying might save a mans soul, yet lie he should not. A man is not to cast away his own soul to save anothers, nor to sin against God for any mans sake. Many measure matters by the good or hurt they do: and when by accident a lie may serve the turn, then the lie goes for a vertue; and in the opinion of men he is so far from sinning who tells an officious lie, that in their conceit he sins except he lie such a lie. This is an error; for sin doth deprive us of a greater good, than all the possible good it may be thought to bring unto the party whom one thinks to help by a lie: yet 'tis certain that 'tis besides the nature of a lie to do any good to any: and *Dalilah* did lie to save her fathers house from burning, but we see that her fathers house was burned: and *Abraham* tells a tale to save his life, and the end was that

*Job 13. 7*  
*Deum non*  
*indiges*  
*mendacio*  
*nostro, nec*  
*debet ali-*  
*quis certe*  
*credere*  
*quod ali-*  
*quis con-*  
*vertatur a*  
*malo per*  
*falsi sug-*  
*gestionem,*  
*sed potius*  
*per spiritus*  
*sancti in-*  
*spirationem*  
*Bonav. l. 3*  
*D. 38. q. 6*  
*ad Arg.*  
*Judges 14,*  
*15, 16,*

it proved a dangerous occasion to venture life and all. The way to have saved all, was to have said she was his wife. Plain English is usually best and most beneficial on every side. Being asked by a lawful Magistrate, a plaine and direct answer had been best, and in likelihood have stood him in best stead; for the King would sooner have abstained from his wife then his sister, *Gen. 12. 18, 19. and 20. 9, 9. and 25. 10.* It was very ill to endanger *Sarrah's* chastity, which was done more by saying she was his sister, then that she was his wife. God that preserved and preferred them, notwithstanding their dissimulation, would sure have preserved them in plain speaking. Again, if they would make no conscience of murder, is it like they of that land would make any conscience of adultery? so that we see feigning useth to prove but a sorry shift. Again, it is but a Solæcisme, a phrase besides the book and the truth, to christen a lie that is made for profit, with the name of an *officious lie*; for by this divinity *Peters* lie which he made use of in the matter of denying his Master was not a pernicious lie, and a jesting lie it was not in the phrase of the Schools: he spake it not in jest, he sought the hurt of none, but his own good; yet properly it was no *officious lie*, he did no good office, no not to himself in it, nor to his Master neither; for by this, his perjury may as well go for an *officious perjury* too: but we know that he that lies, sins; and he that sins doth no good office to himself: ( so saith

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Seneca, *Controvers. lib. 4. in proam.*

*Whether one may not make use of the  
lie of another.*

Durand,  
l. 1. D. 1.  
q. 4. n. 9.

*Peccatum  
non est ad-  
minime pec-  
catum in-  
ducere,  
Navar.  
Manual. c.  
17. n. 163*

Acts 23. 6

First, I say in the general that it is no sin to make use of the sin of another; as the taker of money to use in case of his true need, is no way a partaker of the sin of the usurer, who sins in not *lending gratis*. For this is not to induce another to sin, but rather to occasion him to fall into the lesser sin, that is, that he rather sin the sin of usury, than of homicide and undoing another. In this case the lesser sin is not chosen as it is a sin, but as a means to avoid a greater sin: he should do neither, but sith we see he will do one, we put him on the lesser; and thus it is a kind of comparative good, as that which is lesse cold works as hot on that which is much colder. And thus this is lawful, for the man is supposed to be in danger of perishing by extreame need, in case he have not money to serve his turn. *Jacob* did require an oath of *Laban*, *Gen. 31.* and yet *Jacob* did know that *Laban* would swear by his false gods; which was a sin in *Laban*, but not in *Jacob*: and therefore to ask an oath of one who we know will depose by Idols, in and of it it self is *No sinne*, which what is it but to make use of anothers sin? So Saint *Paul* was not ignorant that the Pharisees and Sadducees would, and must sinne in falling together by the eares, yet he did, and did well in it, when he cast

cast a bone betwixt them a purpose to get his own liberty. Herein he did not partake of their sin, because he knew them to be incorrigible, and set in monstrous malice. He did look at his own escape (which he might lawfully seek) he used their unavoidable corruption to bring about his own liberty. So we use to make use of that pride and desire of praise which is in children to good ends; and to say to them, If you will learn your book, you shall be my white boy: Say your Catechisme, and you shall be my best girle, and the like: this love of praise in them is a sinful humor, yet we take occasion out of it to work our children to good duties, and I think there is no hurt in all this. So that in such cases a man may use things (in others unlawful) to bring about his lawful ends. Neither is this to use unlawful means: For an unlawful thing may become a lawful means to purchase our lawful desires. So in our very particular, a man knows another will tell a lie, and by his lie he is like to receive good, or to be put in case to do some good, as long as one doth not perswade or cause him to make an excuse, to tell a lie, I think it lawful for one thus to make use of that humour we see in others to faine matters for our good: I do not put matter of lying into him, nor provok him, but I do verily think that in helping me he will trip, and use a false tongue. I may make a good use of his lying lips, chiefly if he might help me without a lie if he would, but I think he will not: his sin is

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upon him, not on me; I do only take occasion to make use of his vicious habit of lying, whereas I say [*oh fly*] if he might help me without a lie. You must not think, that I think that there is, or can be any case wherein it is necessary that another should lie to help us out; for there is no exigent, but one may possibly be holpen out of it, without a lie, or without any sin else: but this I speak after the use and manner of men; who use so to think & so to speak, calling things hard to be done, impossible; as though things not so easie to be done were not to be done at all.

*Quest.* But am I not bound to professe an outward dislike of his lying, and wish him in any hand to use no lies?

*Ans.* I am bound to abhorre his lying vein within, and that from the heart, but herein I joyn not with him in the sin; I am not bound to professe outward dislike, and to call upon him to let all alone rather than to lie; for in so doing I should destroy the end in the means, and frustrate my self of mine own intentions.

And for jesting lies, they are worse than officious lies. There is no good meant to any by them. What? to sin against God, and then to say, *Am I not in jest?* It is an evil indeed for a man to sport away his soul. There is no jesting with sin, sin is an edge-tool. Idle words are under a deep censure, and what are idle lies? I confesse pernicious lies are worst, when there is sin against God, and hurt against men: but

Pro. 16.19

Mat. 12.36

but yet your lying jests are next, and though not so bad as pernicious, yet worse then officious lies. Saint Paul sets the Text against *jesting*, and what then can be said, when jesting and lying meet together? All (but of all) such as are given to jesting, are to beware of lying in jest, lest they fall into hell in good earnest. Thus we see that lying is a sin, and what kind of sin it is.

Part 3.  
Eph. 5. 4  
*Euryan-  
dia. i. e. the  
abuse of  
jest, be-  
cause in St.  
Pauls time  
the Greeks  
called scur-  
rilous je-  
sters.  
euryan-  
dia.*

## SECT. III.

*Remedies against lying and temptations  
that way.*

**T**He trouble of minde, which issues from this sin of lying, is not great on weaker Christians, because it is not seen in the true guilt of it; but when once we come to be able to see day at a little hole, and to find out sin in its own nature, then it goes to the heart of an humbled Christian that he hath lied any manner of lies; then it comes fresh to his mind that it is a sin flat and direct against the very nature of God, who is not only true, but truth; that it is not onely a thing which GOD *will* not do, but which GOD *cannot* do. Now he sees how bad a vice this sin of lying is, and the lesse he thought on it before, the more it bites now, that on every light occasion a lie was ready; and it vexeth his righteous soul something also, that it is so *base* a sin as it is. All

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sin have a basenesse in them, but lying is more base (almost) than any, either for that it comes from fear (and fear is a base passion) or for that it tends to couzening and imposture; and this makes this sin, when it is well weighed, to make a woful cry in the conscience of a much mortified and enlightened man.

For remedies against the clamour of this sin, take forth such rules as these.

1. First, make not this sin of lying worse than it is. Many are against it, as though it were almost the sin against the holy Ghost. Thus we see mothers will not sit down by it but presently correct their children if they tell them a lie. But for other sins (as *bad*, though not in our eyes as *base* as this) they will make nothing of them; as they can teach their children to be proud, and call upon them to be fine, and acquaint them with their hopes, shew them what great matters they mean to leave them. No sooner out of the shell almost, but they put the Gentleman upon them, teach them to scorn and shun mean though virtuous company. What, *You a Gentleman, and be thus, do thus, be once seen in such beggerly company!* I would they would turne it the right way, and say: what you of the blood royal of Christ Jesus, you borne of God, and come of such a race as the race of heaven, what you a childe of a Christian pedigree, and be once seen in such *ungodly* company! And so for the sin of covetousnesse, their care is to teach

*Pecatum  
quod tibi  
non displice  
et in filio  
tuo dele.  
Mat 23: sed  
as dese  
ruit, non  
cupiditas.  
Aug. in  
Psal. 50.*

teach them to save, to get, to be rich and worldly are never once angry with them for covetous practices, but do approve & applaud them: but if a lie fall from their lips, they chide, they fight as if there were no sin but lying. Is this sincerity, to make such respects of sins & sinning, that one must be condemned, the other commended; whereas pride is a far greater sin then lying; and is the cause of most lies that are told? Lying dies when we die, but pride lives when we are dead. We love to be praised & commended, even after we are dead and buried. I speak not that children are to be let alone without word or blow in this cursed sin of lying, but we must not teach them to sin other sins, and spend all our zeal on this vice of lying. He that *teacheth men so, shall be call'd the least in the Kingdom of heaven*, Mat. 5. 19. To sin is from temptation, to teach another to sin hath scarce any temptation: therefore the actor of sinne is bad, the teacher of any sin is worse. To teach any (chiefly our children) to sin any sin is a great wickednesse; and yet it is common to teach them to be worldly (we call it thrifty.) No mother I think to be found, who doth brith her childe for sparing and saving: but for lying the very hope of the Family must up *torres quories*; and they do lash their children more for lying, than for all finnes and faults else; and yet lying is not idolatry as covetousnesse is: a little covetousnesse is good, and a little lying is unpardonable with



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with them. And again, to lie commonly is a sin that doth leste hurt *to man* then covetousness doth. I fear the cause why parents do to beat their children for their lies, is not for that they sin against God when they lie, but because it is a disgrace to their children to be lyars, and a disgrace to them to have their children flap them in the mouth with a lie. What? tell me a lie! He teach you better manners. So that upon the matter 'tis not zeal, but pride that makes women fight so for lying. They can (many of them) be well content to have their children lie to others for an advantage, but not *to them*, and can place them in shops where they make a common trade of lying to others, but they cannot abide that they should make a lie to them. This is *pride*, to be lamented in the parent, rather then the *lie* to be corrected in the child.

2. Secondly, make it as great as it is, as neer as we can. Men have some temptation to steal for some profit, to adulterize for some pleasure: but for to lie (as men do use) on slight or no occasions, makes the sin the worse, as being (almost) without any temptation. Men thinks it an ornament to their speeches: But can that be an ornament to us, which is an abomination to God? Saint James tells us that the tongue is a *world of iniquity*; what? is not the hand a world of iniquity too? is not that set on fire of hell? It is, but not like the tongue. For the hand hath its bounds, and cannot be all the town and countrey over, cannot reach

Jam. 3. 6

reach over heaven and earth; but the tongue is able to walk all the world over, can run over whole countreys, parishes, houses, doth bite at every body. The tongue is a member apt to move, it turns up and down without any labor, it is not apt to be quickly weary. Besides, man is a sociable creature, and the tongue is an instrument of society, therefore we are very apt to talk. The hand is not for all sins, but there is no sin but the tongue is for it, can sin all manner of sins, is full of deadly poyson, poysons all the soul, all the body, all the town, all the countrey. Other poyson works by contract, but the venome of the tongue works far and neer. The uncurable poyson of Aspes which indeed is said to be under the tongue, is the sin of lying. And it is to some purpose that Saint Paul, making the Anatomy of a natural man, doth stand more on the organ and instrument of speaking, then all the members of the body else. Ver. 13. Their [throat] is an open sepulchre: they have used their [tongues] to deceit, the poyson of Aspes is under their [lips.] Ver. 14. whose [mouth] is full of cursing: here we see, *throat, tongue, lips, mouth,* and all in two Verses. A boasting, a railing, tongue are bad enough, but a lying tongue is worst of all, yet a sin very common. The other sins of the tongue discover themselves, this of lying lies hid. Wherefore we are to use great heed that we fall not into, or lie not in this sin of lying. There is a way of lying, as Davids phrase is, Ps. 119. 29. and by use we come

Rom. 7. 13.  
Aspes poy-  
son past  
remedy.  
Arist. hist.  
an. 1. 8. 29  
Plin. 29. 4

Part 3.

come to a custome, which is as another law. We must look to our selves in four cases especially.

1. First, when we are baited with some advantage; when by a lie we may get or save; whereas gain got by a lie will burn our fingers, and burn in our purses too. Ly not for advantage sake. He loseth indeed, who loseth in the latter end. Now mark the end of your common liars, and a lying tongue many times proves their undoing. Men who live by their shops tell us that they cannot put off their commodities, were it not by the help of a lie now and then, no selling without lying, and then how shall I live saith the tradesman; so the thief may say, how shal I live else the baud may say, I cannot live else. Cursed is that trade which cannot stand without sin. There is no such necessity: and were it so that we could not live else; yet better beg then sin, better starve then damn.

*Objeſt.* Many excuse it that their trade is such that they cannot live without lying.

*Anſw.* No honest trade but may hold open the shop windows without lies: the best custome is that which God sends, the worst which lies do bring. The thief may as well plead that he cannot live except he steal; the strumper that she cannot live, except she whore: we must so live here, that we may live for ever hereafter.

2. Secondly when it is to avoid the ill will of some great man, or to please some good friend,

friend, whom we make and take for an Idol. In that case we are apt to double, to say and unsay any thing, we know not, we care not whar.

3. Thirdly, when we are about the commend-  
ing of any good man or any good thing, then  
we think it no greater matter, yea rather a ver-  
tue then a vice to speak too much, to go too  
far, to borrow a point of the law, because it is  
to do good, as we think to bring good men  
and good things in request. Saint Paul's rule  
cuts the throat of all this, *We must do evil that  
good may come thereof: whose damnation is  
just, Rom. 3.8.* Is not their damnation just  
who do evil, though it be not that good  
may come thereof? Yes: but yet their  
damnation is just also, and more just in  
some respects, who do evil that good may  
come thereof, albeit many think other-  
wise.

4. Fourthly, when we praise our selves. *He  
that saith he hath no sin, lies,* and sins the sin of  
lying, in saying, that he hath no sin.

1 Joh. 1.8

Now when in these cases we do fall into  
some lie notwithstanding all our care, the  
medicine is to repent, and then God must  
either lie (which he cannot) or else he must  
forgive us our lie, and heal our tongues, and  
touch our lips with the law of truth, and set-  
tle us, that all is well for all this. Look  
upon *David*, who did lie often, and *Abra-  
ham* did little better; and what did *Peter*  
but lie, and worse? and yet they came to them-

Part 3.

themselves again, and all went well with them.

3. Thirdly, break off this *custom* of false and vain speaking, by an *anti-custom*, inure our selves to speak the lesse, go to God to rule that unruly member of ours; As when we have got a toy by reason of use, and would but cannot leave it, we see it to be a blemish, then we use to say, Wife, tell me of such a matter; Son, do you speak to me: and rather then faile we wil put our servants upon it to tell us also. And thus many times we break off from a foolish custome. And so when we finde that we are given to a vaine of lying, and false speaking, what should we do but say, Wife, tell me of it when you hear me tell a lie: so our children and friends. We all do shew our selves content that our very servants should tel us of any blemish by dirt or so in our faces, and we all should desire even our servants to shew us of lies or other blemishes in our souls: do thus and in time, the *law of truth* will be in our lips.

Job 31.

Chry. hom

17. in Mat.

5. &amp; hom.

2. ad pop.

Antioch.

4. Fourthly, we must be content to have this sin of lying to die in us by pieces. It is a disease we use to recover of but slowly (yet surely) we shal remain *in part* what we were *wholly* in nature; and it is a sin very natural unto us, & rooted deep in our nature, a sin fit to serve turns, and therefore it goes away by degrees, and a-foot, as some diseases do. Wherefore we must not be dismayed in case we finde some weakness this way more then ordinary. Indeed, if the oftener we lie we hate the sin the lesse, and begin to think of it as of a venial matter, our case

case is dangerous; but in case we do hate it the more, the more we commit it, and love truth in our selves and others, and it humble us much, that we are so often overtaken with a lie, and we learn to consider of others with mercy, and we grow more and more willing to cast off this lying skin of ours, why then happy time that ever we told a lie. We must shew no mercy to our sin of lying, be as cruel as we can against the vice: but to our selves we must shew so much mercy, as not to think that we are utterly rejected, because of a lie or two. He is a perfect man who can rule his tongue (it is an unruly member) and of all most in the sin of lying; for the tongue is very apt to trip, and in case we cannot do what we would in the government of the tongue, we must not despaire, but pray to God to passe over all that is past, to forgive all the lies that ever we have told. This is a common sin of our youth, and too common a sin of our age: for old people are too too apt to talk, and they think they may lie by authority. And for the time to come we are to pray him to preserve us from the law of lying, to set a doore before our tongues. The creatures a man may tame, yea the fishes of the sea, but the tongue of a man or woman, who can tame? No man can, but God can, and will.

*Object.* But Saint James saith, that out of the same fountain comes not sweet and bitter; therefore out of the same mouth comes not lying and truth.

Sol. I.

Part. 3

James 3. 2.

Arist. Rh. 2

Jam. 3. 7  
Ecl. an. 1.  
17. Plin. l.  
10. c. 45

PART 3.

*Sol.* I answer, in a regenerate man there are two fountains; the flesh is one, the spirit is another; out of the spirit comes truth, out of the flesh lying; but the flesh is not the godly mans fountain: *Not I* (saith Saint Paul) *but sin that dwelleth in me*, Rom. 7. 20. He allows nothing that comes out of the flesh, he owns it not. Again, Saint James chides those that were bitter and censorious against the faults of others, who have a saying against every body, and do think that all this is pure zeal, nothing forsooth but the spirit. But Saint James shews that this comes from the fountain of the flesh, and not from the Spirit, as some did dream; for to *blesse* is sweet, to *censure* bitter; bitter and sweet come not out of one and the same fountain; the fountain of the Spirit doth send forth sweet blessings, not bitter censures; it came from flesh in them, that they were so bitter against flesh in others. And therefore they did mistake who did take their bitter speaking against others (though for their infirmities and sins) to come from the Spirit.

Math. 13.

5. Fifthly speak with the least. Much speaking breeds much lying. *He that hath ears to hear, let him hear.* So saith Christ often, but we never read, *He that hath a tongue to speak, let him speak*: rather as Saint James hath it (Chap. 1. 19.) *Be swift to hear, but slow to speak*: hear much, but speak little.

CHAP.

CHAP. V.

Of Swearing.

**T**O say much of swearing needs not, except where custom hath taken away sense. This sin doth rattle the conscience quickly, but where the sin is by reason of use grown inveterate, there *(a) oath toucheth oath*, and almost as many oaths as words; for which profane vein we should all mourn, for that it makes the Land to mourn, and see to it be time, lest it be *(almost)* too late; for inveterate sins are seldom pardoned. But put a case a man do forget himself, and do rap out an oath; yet we must not think too much of the matter, but befriend our selves with hope of pardon, else we shall be apt to swear, and swear again. That if we must go to hell, we may go for somewhat. Hope of pardon is the best medicine *(next to the blood of Christ)* to cure sin in the world. It is a sin so much the greater, because it is without a *sensible* temptation: They are not baited with pleasure or profit, but they do swear because they will swear: and such shall one day know, that *(without repentance)* the Lord hath sworn to be the destruction of swearers. Briefly, I will put off the matter in a few lines.

I. First, we must not swear by the creature. Indeed, to speak properly, we cannot; for it

C c

is



Part. 3.

is no oath *in it selfe*, when it is by the creature. For it is the life and forme of an oath to be by the Creator; but yet it is an oath *to us*, and we must answer for it, or Christ for us. By the creature we must not swear.

2. Secondly, we must see that we do not swear *very* oaths, and we to think no such matter when we have done. Many men have oaths as common in their mouths as can be, and yet think nothing lesse, as [gods me] is swearing by a figure: [gods lord] is an oath without the forme indeed, but yet there is the matter of an oath expressed, and the form implied; [Slid] is an oath by way of abbreviation; and [as I am a Gentleman] is little better. Say those termes be not very oaths, yet deep protestations they are by the grant of all, which is enough to cry down the common and vain use of speeches. This we find as common as may be amongst the wisest and best sort of people, to fill their mouth with such speeches as these, [as true as I live, and, as I live it is so, or not so;] [as I live, it is thus or thus. In my opinion, this is (to us) no better then plain swearing. For we finde [as I live] up and down in the Word as a common form of an oath, when the Lord is said to swear; So, *As true as I live, all the earth shall be filled with the glory of the Lord*, Numb. 14. 21. This was an oath. For speaking of this very place the Psalmist saith, that the Lord did swear (*Unto whom I sware in my wrath, that they should not enter into my rest*, Psal. 95. 11.)

Thus

Part 3.

Thus then by the voice of the Holy Ghost himself [*surely as I live*] is the forme of an oath, and that commonly in the Prophecie of *Ezekiel*, Chap. 18. 3. and 20. 33. and 5. 11. Some question this, because *David*, 1 Sam. 20. 3. and many others in many places use this forme, *As the Lord liveth*, and, *As thy soul liveth*, which forme (say they) in the former part [*As the Lord liveth*,] is an oath: In the latter part [*As thy soul liveth*] is an asseveration or protestation, else they sinned in swearing by a creature, i. e. [by the soul.] Some, and those very many and very learned, answer, that it is lawful to swear by a creature in relation to God, being loth to divide the sentence thus, as to make one clause *an oath*, & the other clause *a protestation*; and in truth, why may we not as well hold, that when in one breath one swears *By God*, and *by this fire*, that [By God] is an oath, and [by this fire] a Protestation? which I think many would not well like of. I conceive then, that [*As the Lord liveth*] is, as the Scripture saith it is, *an oath*; and [*As thy soul liveth*] is also *an oath*. But did those men of God in this latter passage swear by a creature? No: I answer with (b) one (whose learning no man questioneth) that in swearing thus [*As thy soul liveth*] they did not swear by a creature, but by the Lord: for being to prove that *Judith* did swear in that speech of hers, [*c As Nebuchadnezzar liveth*, and as his power liveth] he compares it with that of *Joseph* [*As Pharaoh liveth*] i. e. say the Translators,

Cc 2

By

b Rain.  
Prælect.  
74.

c Judith 11  
7.

Part. 3.

1 Sam 25  
34.

2 Kin. 2.

[Bonav]  
D. 9. c. 1.  
am. resolu.

[Bona]

By the life of *Pharaoh*: which *Saint Austin*, and the Master of the Sentences, and Writers on the Sentences affirm to be an oath: And to clear it, he defines an oath to be an invocation of God, wherein we call God to be a witness of the truth of what we do affirm, and to punish us in case we speak false. Sometimes the former part is only expressed: So (*d*) *David* swore [*As the Lord liveth*,] Sometimes mention only is made of the latter; as in that oath of *Joseph*, [*As Pharaoh liveth*:] As though *Joseph* had said, if I speak or mean false, let God take away the life of *Pharaoh* from me, which is most dear unto me. Sometimes both parts are expressed: As when (*e*) *Elisha* swore to *Eliab*, [*As the Lord liveth, and as thy soul liveth*] he did shew his singular love to him, whose life he did esteem dearer to him than his own, which words for the latter part have this force [*As thy soul liveth*] *q. d.* I call God to witness upon my soul, that if I lie I may be deprived of *Eliab*, and of all the good I enjoy by him, who is dearer to me than my very life. Thus he, and thus I think the matter is answered, & the case cleared. And this is that which the Schools would say when they tell us of an oath by *impredication*, in this forme [So let my son or father live] *b. z.* except I be as good as my word in that I swear, let not my son or my father live. And thus out of the learned we shew the reason how and why we do affirm that [*As I live*] is no other but an oath. The sum is, *As thy soul liveth*, is that part of the oath, wherein we call upon

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upon

upon God to punish us with taking away the life of such or such, in case we prove not true in our oath. And a part is put for the whole: sometimes the whole is expressed, as 1 Sam. 20. 3, — 42. sometimes that part only wherein we call God to witnesse is set down: sometimes only this part wherein we call upon God to avenge it on us in case we perjure our selves; and this is it which we take to be the sense of that forme of swearing, *As thy soule liveth, i.e. deprive me of his soule*, in case I swear falsely.

I cannot but marvel, that honest-minded people, after this hath been reprov'd in them, and proved to them to be an oath, should yet use it, as they do, almost at every third word, and venture the displeasure of God for a foolish phrase. Can one imagine that these (if cause were) would leave their lives for God, when we cannot perswade them to leave a word or two for the Lords sake? This shewes that it is the Lord who must perswade, and that the Word without his co-operating Spirit will not convince. There is much humour and pride in this. They can say nothing for it, why 'tis good or fit to use such phrases to out presently with [As I live, as true as I live;] only they have used it long, and now will not leave it, because they will not be thought to have been out of the way all this while. Many good people wonder at the Patriarchs for their Polygamie, what they meant in it: but this sinne of common

Part 3.

and trivial swearing is to me a greater wonder, having lesse temptation in it; and the more use it, the more we should shun it, and the longer we have been in it, the more haste we should make out of it. Had none but *Lamech*, and such as *Lamech*, doubled or trebled their wives, Polygamy had been as strange then in the Church as it is now; but when *Abraham*, Saint *Abraham* took to him more wives then one, it went for currant, and grew common. Right so, if none but vain and light persons would swear such oaths, if [as true as I live] and such like formes of swearing, were heard only from the mouths of the sons of *Belial*, such oathes had never been so rife in the Church; But now when grave and godly people make no bones of such swearing phrases, every one thinks he may, and (almost) ought to speak as they speak. To do as most do, is no answer. We are to do as God doth, and as the Word would have us speak and do. Some think to put off all with this, that it is but a protestation. *But a protestation!* Do we think to cry (*but*) at a protestation; There is, I confesse, one main difference between a protestation and an oath, that we may lawfully protest by a creature, but without sin we cannot swear by a creature. Let us see this in that phrase, *Gen. 42.15. By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.* Judah having occasion, *Gen. 43.3.* to presse these words of Joseph saith, *The man did so firmly protest unto us;* so that it seems, those

words

words *By the life of Pharaoh*, are interpreted Part 3.  
by *Judah* to be a protestation; but this we  
leave to the censure of the Learned.

In the matter in hand there is little (if any)  
difference, betwixt protesting and swearing.  
It is a sin to swear frivolously, and so it is to  
protest frivolously. A vain protestation comes  
so as much (so ought I know) as a vain oath.  
Whatsoever is more then Yea, yea, cometh of  
*that evil one*, saith Christ, *Mat. 5.37.* that is,  
of the devil; and as it comes of evil, so evil  
comes of it. *Let your Yea be yea, and your  
Nay, nay, lest you fall into condemnation*, saith  
Saint James, chap. 5.12. So that more then  
yea or nay comes from the devil, and brings to  
the devil; and is not a protestation more then  
yea or nay as well as an oath? My mean-  
ing is not, that we should tie our selves super-  
stitiously to those terms, neither doth it war-  
rant us to swear *By yea, or by nay*; but we  
must see that we do consider before-hand what  
we say, and that we know things to be true  
ere we affirm them, and say (aye;) To be  
false, ere we deny them, and say (no:)  
And that we should ordinarily content our  
selves with bare affirming or denying, *g fearing*  
*all oaths*, all protestations in ordinary commu-  
nications. What do these leave for themselves  
in greater matters, who will protest thus for  
every trifle? I would they that can and do  
acquit themselves, and free their mouths from  
vain oaths, would also as much from foolish  
protestations. Oaths and Protestations are

g Eccl.9.2

Part 3.

couzen germanes, and he that makes no care of the one, 'tis but a scruple that he makes of the other. Let us then away with petty oaths, made oaths. Swear not at all, that is, without cause and often. Know and acknowledge that these oaths we now speak of, have a guilt in them, above what we think of perhaps: that we sin in swearing vainly, and we sin in swearing thus [As true as I live,] because we use it frivolously, without cause or calling. Give it over, lest God give us over, be willing to be convinced, be willing to leave thy foolery in speaking, and then we shall be quickly convinced, and then there is a pardon ready for our folly herein. And what if we be long used unto it? Why? thats no answer, to plead custome: What? shall a thief steal, and then when he is brought to the bar, to say for himself, that he hath such a custome, that he can never leave robbing? will this excuse him? will such a plea move the Judge to favour him? nothing lesse: (*Chrys. hom. 56. in Gen. 30.*) But 'tis a matter of comfort to us, if we have the wit and the grace with us, to break off an old and long custome to cure an inveterate disease. What if all the Country do use it? It is the more for our comfort that we can stand alone, and walk alone with God.

Lastly, take heed we bridle our tongues in our passion; for then a man is not his own man. Other affections carry one power of the soule out of the way; but passion over-tunes all. Anger (we see) rests not only in the head,  
but

bat in the bosome of fools, Eccl. 7.9. Thus we call Hangman, whom we know never hanged any man: (b) Who-son, whose mother we know to be very chaste: Thief, who to our knowledg did never steal. Dogs in a chafe bark at their own Masters: So we in our passions let our tongues flie at our best friends. To sum and shut up all, we must see to our lips and words, that they be set on fire of heaven. Christ saith, That a man is *condemned by his words*, (Mat. 12.37.) as though nothing did return into the condemnation of a man but his words and indeed a mans most and worst sin be his words. The sin against the Holy Ghost consists in word. The Holy (i) Ghost is more on the tongue then all the members else: as though a man were almost all tongue alwayes: It is a little member, but a world of iniquity, *1am. 3.* Not a City nor Countrey, but a world of iniquity. Rule the tongue, and rule all. *A man shall eat good by the fruits of his mouth; Prov. 10.10.* He is a perfect man that can do it: And a Christian should (as all men in all mysteries else do) desire to be perfect in his faculty; and that he cannot be but by ordering his tongue aright, For the tongue is a very moveable member, which is turned up and down without much labour, or much wearinesse, or any great difficulty. And again, man by his very nature is given to be speaking; for a man is (as before I shewed) a sociable creature, and without intercourse of speech and talk, the society of man with man cannot hold. Man hath

Part 2

b. Sam. 20

30.

Saul ragell

at four

shin as

though

his wife

had been a

whore, and

Jonathans

bastard to

Davids be-

ther.

1 Rom. 3



Part 3.  
 & Pl. 16. 9  
 & 30. 1.  
 Pl. 57. 8

m Pl. 141. 3

n Eccl. 5. 2

o Pro. 15. 4

Ezek. 47.

11.

hath his tongue in his head to that end; and David calls his tongue (*k*) his glory: (*l*) *Awake my glory*. They do ill that say that words are but wind; such a wind they are, that without repentance, wil serve to blow a man to hell. We think that our tongues of all members are *our owne*, *Pf. 12. 4*. Our eyes, ears, hands, feet, are not our own to use them at our pleasure; but of all, our tongues are least of all our own. There is no one of our members but is unruly; but yet it is not for nothing that the tongue is said to be *an unruly member*, *Jam. 3. 8*. All the members, when they sin, are ~~not~~ set on fire of hell; but none like unto the tongue, none so much, none so often; And therefore we must learn to commit the government of our tongues unto the Lord, that he would set a (*m*) *door before our lips*, and that he would keep the key, and be (as 'twere) the Porter to let out words at his pleasure, that our words may be but (*n*) few, no more then we can well justify; that we speak not unprofitably, but to purpose; that our words may be both *o* food to the weak to nourish the soul, *physick* to the sick in soul to cure the conscience; that he would put away swearing, lying, and equivocating, which is worse then lying. As *Abraham* in that he said *Sarah* was not his wife, did speak doubly; he did not speak out, and besides his tale he did dissemble. To equivocate, is upon the matter to lie and to dissemble too. Plain dealing (ay though it be in sinning) is a jewel, and double dealing is base; A tongue and a tongue is hateful

full to God and man, a *monster* in grace and nature; and therefore, be beforehand to keep our tongues from evil, and when we do overlap, speaking foolishly or falsely, lets save all by confession and petition, seeking to the God of truth for pardon of our lies, and we shall have our pardon: (p) we need not doubt of our pardon, for truth it self hath made the promise. Have we spoken foolishly or falsely, and sinned with our word? Why (q) *take unto you words*. What words? Why words of confession, of humiliation, of petition, and the match is made, peace is concluded betwixt God and us. In the Law they offered a calfe, and there followed atonement, and let us offer up *the calves of our lips*, *Hos. 14. 2.* The lips made the breach, let our lips make up the breach again. And (*Psal. 85. 8.*) *God will speak peace to us*, always provided, that we return not again to the same or the like folly, in speaking we know not, or care not what. *Be perfect as our heavenly Father is perfect*, *Matth. 5. 48.* And (r) perfect we are not until we do rule our tongues, but perfect we are when we do rule our tongues: Every other creature in his kind doth, and we should labour after perfection. *So speak ye as they that must be judged by the Law of Liberty*, *Jam. 2. 12.*

Part. 3

p Daturus  
est, non fal-  
lit, quia ve-  
ritas est qui  
promissit.  
Aug. in Ps.  
35.  
q Hos. 14. 2

r Jam. 3. 2

F I N I S.

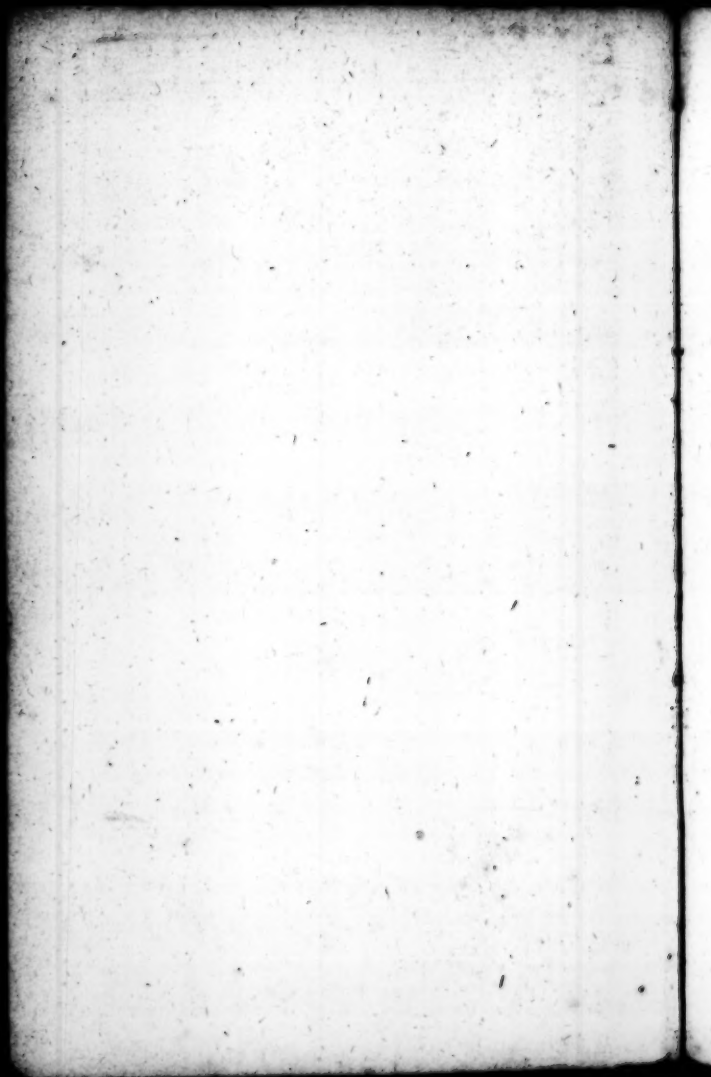
The first thing that I observed  
 when I came to the city  
 was that the people were  
 very much altered  
 from what I had seen  
 before. They were  
 all dressed in  
 new and strange  
 clothes, and their  
 faces were  
 pale and thin.  
 I asked them  
 what was the  
 reason of this,  
 and they told me  
 that it was  
 because of the  
 plague. They  
 said that the  
 plague had  
 been in the  
 city for many  
 years, and that  
 it had killed  
 many of the  
 people. They  
 said that the  
 plague was  
 very dangerous,  
 and that they  
 were all afraid  
 of it. I was  
 very much  
 surprised at  
 this, and I  
 asked them  
 what they  
 did to prevent  
 it. They told  
 me that they  
 did nothing,  
 and that the  
 plague was  
 very much  
 dangerous. I  
 was very much  
 surprised at  
 this, and I  
 asked them  
 what they  
 did to prevent  
 it. They told  
 me that they  
 did nothing,  
 and that the  
 plague was  
 very much  
 dangerous.

THE END

ALCANTARA 101100

**Capell on Tentations.**

152  
1001-1000









# TENTATIONS:

    { NATURE,  
Their { DANGER,  
    { CURE.

## The fourth Part.

*In this Part are contained.*

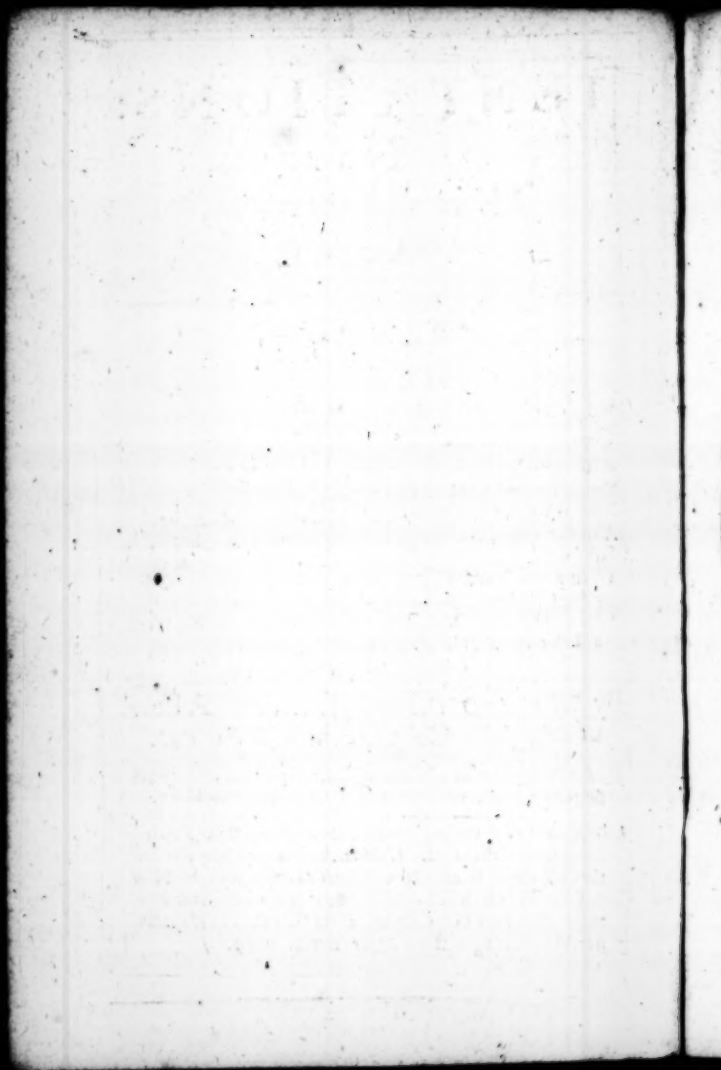
1. Tentations about faith, answered in eight Sections.
  2. Tentations about resisting sin; in seven Numbers.
  3. Tentations about prayer; in five Numbers.
  4. Tentations about the Word of God.
  5. Tentations about repentance; in one single Chap.
- Conditions of the New Covenant.  
A dispute about *Adams* casting himself out of his Integrity.  
Also that case of Conscience of a godly mans killing himself is  
discussed.  
To all which is added an Appendix touching *Usury*.

The second Edition, corrected and amended, with  
a Table of the chief Points handled in the part following  
called *Capels Remains*.

By *RICHARD CAPEL*, sometimes Fellow  
of *Magdalen Colledge* in *OXFORD*.

*Rarius de dogmatibus Christum disseruit, sepius imo vero ubique  
& semper de vivendi sinceritate, Chryl. in Mat. 10. H. 65.*

*LONDON*. Printed by *Tbo. Ratcliffe*, for *John Bantles*,  
long since living in the *Goldsmiths-row* in *Cheap-side*. at  
the *Gilt Cup*, since at *St. Austines-Gate*, now in the New  
buildings on the South-side of *Pauls*, near *St. Austines-gate*,  
at the sign of the *Gilt Cup*. and at the *Gilt Cup* in *Westmin-  
ster Hall* over against the *Upper Bench*. 1659.





TO THE  
Reader.

*Reader,*



Have somtime thought  
(and now I think I did  
think amisse ) that  
when publishers of  
books did lay it on *importunity* :  
that it was but a matter of art &  
a mannerly excuse for something  
which did smell of the cask , as  
*Tullie* observes that some writing  
books of contemning glory , did  
by putting their names to their  
books fish for glory : but now I  
see by my selfe that importunity

*Tasc. Q.  
Lib. I.*

A 3

wins

wins ground on our resolutions ,  
else these few papers had never  
seene the light, as it is known to  
others as well as to my self. They  
were penned long since as a fourth  
and last part of what I set in print  
before , but sad times comming ,  
as also finding curious pieces sent  
abroad of late, I was absolutely re-  
solved to bury them as of little  
ute : but being won by an *Impor-  
tunate* Bookseller who made some  
friends to move me in it, to whom  
I use not to deny any thing, I con-  
tented to publish them , and in  
transcribing them I did abbrevi-  
ate them up and down , which  
may be some excuse for the Prin-  
ter; who did expect some larger  
discourses ( but not by any intelli-  
gence from me ) Nor is it a fault  
to be won by *importunity* from our  
present

*To the Reader.*

present resolutions, for then there were no place for any *importunitie*; nor is the widow in the Gospel blamed, but rather commended for that she was so importunate as she was; and if I mistake not (as I think I do not) Christ Jesus changed his present determination, being wonne from it by meer *importunity*.

*Luke 18.*

*Luke 24.*

28.

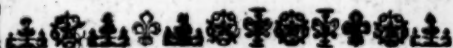
Upon *importunitie* I truly lay the occasion of this publishing those papers, and so I leave both them and the Reader to the blessing of God Almighty.

*Pitchcombe in Gloucester-shire,*

*June 16. 1655.*

*Thine in Christ*

*Richard Capel.*



*A Catalogue of such Books as have been printed of late, for John Bartlet, once dwelling at the Guilt-Cup in Godsmiths row in Cheap-side; of late at Saint Austins-gate: now on the south-side of Saint Pauls Church, neere Austins gate.*

**D**OCTOR *Thomas Tailors* works in Folio, not printed until this impression, published by *Mr. Calamy, Mr. Carrel, Mr. Matton and others.*

*Dr. Harris* his works in Folio.

The establishment shewing the power of the Civil Magistrates in matter of Religion, &c.

The threefold state of man by *R. Harris* once Pastor of *Hamwell*; Now Doctor of Divinity, in 12.

A supplement to *Dr. Harris* his works, in 4.

A fiery pillar of heavenly truth by *Alexander Gross*, in 12.

The Countrey-mans Catechism, by Master *Ram of Spalding* in *Lincoln-shire*.

Beam, of the Spirit enlightning and gladding the soul.

*Astrologo-Matix*, by *Mr. Geerey*.

*Christis Birth Mismimed*, by *R. Skinner*.



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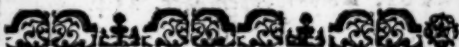
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By reason of sudden death, we have not the fourth part of what was intended. But blessed be God, who raised up such a worthy Instrument of his glory, and sent forth so much of his learned, precious and useful Labours. The Lord be pleased in his great mercy, to send forth more such Labourers into his Harvest.

W. F.

TEN-



## TENTATIONS

{ Nature.  
 Their Danger.  
 { Cure.

## The Fourth Part.

## CHAP. I.

*Exceptions and Objections, as concerning  
the Shield of Faith, cleared and an-  
swered.*



FAITH is a weapon which  
quencheth all the fiery darts  
of Satan; therefore Satan  
doth all he can, (and he can  
do much) to wrest this wea-  
pon out of our hands, or to  
make it as a wooden dagger to us. 'Tis  
true our faith he cannot take quite away  
B from

Eph. 6.16



Quando  
nescit qui  
sic habet  
radicem?  
Aug. in  
2. 36.

from us: but he can, he may, he doth too often prevail too much in taking away from us *the knowing* that we have any faith. Faith is a vertue which lies sometimes hid, but never quite dead: often without much fruit, but never without a firme root, and some kinde of fruit in Christ; we are apt to think that our faith is none, because we feel little or no fruit, (as children do trees in the Winter when the leaves are all off) and for that it is too often without external sensible fruit, Satan hence takes advantage to work our woe, and cries out upon us that we have no faith, because (as we think) our faith hath no fruit.

*Answer.*

Gal. 5. 6.  
For what-  
ever an a-  
gen: doth,  
it doth all  
out of love  
to some end  
Aquin. 1.  
2. 418.

1. We say, faith is never without some fruit, and such fruit as doth discover it self to such as have their spiritual senses exercised about them. Faith (saith Paul) *worketh*, it is working Physick, it never keeps holiday, and it worketh by love: By love to what? to whom? To Gods Word, to good things, to God, and to good men: and love is a passion which loves not concealment: it is not alwayes known, but alwayes knowable where it is. We know whether we love such a man, or such a dish, or not: so where spiritual life is, there is a spiritual discerning faculty to know *that* we know, and *what* we know: nay, it doth not only work by love, but it works in love; a man may know whether

ther he be in love or not: but herein we be as fooles and children who know not the things they know: or like such as have life in their benumbed limbs, but by reason of stoppages feel it not: or else it is because we do not give all diligence (and all is little enough) and all cannot be better bestow-ed then in finding out the truth of our faith, sith Prayer, Sermons, Sacraments, Repentance, Bible and all, profit not without faith. I say, it is because we take not that care, or use not that diligence we might and should, to make this a clear case. All our diligence cannot be better employed, then in finding out the truth of our faith. It is ever working-dayes with our Faith: and it is our wilfulness that we *will not*, or our great weaknesse that we *cannot* sometimes take notice of the working of our faith. In the Prophets phrase, *this is our infirmity*: and he that doth please himself in this infirmity, it is to him an infirmity no longer, I had almost said he may go to Hell for this his infirmity: In the Summer it is very easie to know that trees do live, and in the depth of Winter it is not impossible: indeed a childe may think a tree is dead because he sees no leaves, but a man he knows by the boughs and bark that there is sap and life within, he can distinguish betwixt want of leaves and want of life; the very bark of a dead tree, even in Winter, differs from the bark of a tree alive: and would we take our wits along with us, we should

Pl. 77. 10

and might finde a difference betwixt a dead faith and a faith that is alive: though it want outward leaves, there is a sap within, which shews it self more or lesse in the deepest winter of tentations; there is at least one golden apple which proves and shews that the tree is yet alive; one link or other of that golden chain is above water: we must not say, sure I have no faith, because I feel none, but distinguish the times and reconcile all; it is now perhaps a time of desertion, and desertion is a forsaking of us to our sense and feeling, as in a great time we can hardly see before us, one fogge or other hinders partly the free and full working of our faith, and partly the feeling of our soules. As Satan doth not give our faith to us, so he cannot take it from us; but our sense and feeling he may; but God must give him leave to do that too: God in mercy leaves us in respect of our sense for a time, that we should not leave him for ever. And when our faith is at the weakest, and we think our selves lost, then, even then there is a secret hope, a living Spring within, which for a time Satan may stop up; not dry up, for break out it will (after it hath been dry to our sense) I say it will break out in due time, and water with floods of comfort our dry and thirsty soules: how much would we make of a tree which bears sweet fruits, if it should ever live, never die, whose leaves (saith David *Psalm. 1.*) shall never fall? there is no fall

of the lease amongst these trees of righteousness which grow in the midst of the Paradise of God. Do not then say, I cannot, I cannot finde it, therefore I have it not; I cannot feel faith, and therefore I have no faith at all. 'Tis our infirmity that we have not our eyes open to see it. *This is my infirmity*, saith the Prophet; and is it not our infirmity too that we have not *our senses exercised to discern both good and evil*? fruit there is, and faith there is for all that, and it concernes us neerly in respect of our comfort, to know that we are *in the faith*, that is, that faith is in us, and rules in us: all is not gon, the root is in Christ (though hid in Christ,) though during the storm our comfort be *almost* gone: yet there is that little left which we would not sell for all the world, nor passe it away for the gain of all the Kingdomes of the earth: wherefore we are to make a narrow search to finde out some one true fruit of faith or other; and where is one fruit of grace, there are all; sith that Spirit which is the cause of one, is the cause of all, though it may be for the present all are out of sight, but that one, and one fruit is often sooner found out then many, faith never leaving it self without the testimony of one or two witnesses. Though we think this strange, yet the Heathen Philosophers agree, that where one vertue is, all the rest are; all are not alike there, nor are all alike seen there, but yet all are there in their seed and root: on-

ly

Part IV.  
Chap. 1.

Heb. 5. 14

1 Cor. 13. 5

ly distinguish betwixt a strong faith and a true faith; one grace shewes a true faith, though it doth not prove a strong faith. Beware that we put not the trial of this cause on a strong faith: that because we have not this or that fruit which only a strong faith doth bear, to think that therefore we have no faith at all: as though because one cannot do as a Giant doth, therefore to conclude that we cannot do as a weak man (who is a true man) can do; the life of man is in a common man, (nay, in a childe) as well as in a *Goliath*.

2. Then again, we must know that some graces concern the *well-being* of faith, not the working of faith simply, but concur to the full and free working of faith; these complemental graces and ornaments of faith are not necessary to the trial of our faith: for faith may be faith, and a saving faith too without them: but the essential fruits of faith, without which faith is not, without which faith works not at all, these are they that prove faith, where one such a fruit is, all are in the habit and root; and he that hath one, and knows but of one that he hath, that is a sufficient proof of the life of faith: look then out one fruit of faith which comes from the very essence and form of faith, & not from the degree and measure of faith; from faith as faith, and not from such or such a faith; nor from *so much* faith, and when we have once found this, sit down in peace,  
and

and rest in hope: What if we have not such a faith as such and such have? I cannot do as *Paul* could, or as these and those can; therefore I have no faith at all; from a strong faith to no faith, the inference holds not, as it follows not, I am not a strong man, therefore I am not a man at all. But we must rather say: now blessed be God, I have found one true fruit of true faith, I have some breath of faith in me, therefore I do believe: and when Summer comes (as come it will) I shall bear more fruit, and have more comfort. I must not say, all is not right, for that I have not (as I think) all, or for that I have not many, but I must say, for the main, all is well, I have at least a grain of faith, and I do and will believe in spite of all the devils in hell, because I have one true fruit of faith, and one such is enough to prove my faith to be of Gods giving, of Gods making.

Therefore I think they do but overwhelm the spirits of Gods people, who do use to propose so many signes of faith. For when they read or heare of very many, and they feel very few, they come to have full heavy hearts, God he knows, and can scarce swallow their spittle for grief: Now, now, saith the sad heart, I am undone, I want such and such signes of faith, and therefore I fear me I have no faith, no comfort, no faith, and why is this? we think (because we have not such and such signes which are proper to strong

*Car. Hist.  
Christ. Part  
2. p. 276*

Christians, not *common* to all) there is doubt of our faith. To help this, we are to consider that any one true *note* of true faith is enough and enough to carry the cause; one is not so sensible an evidence as many: wherefore, the more the better, yet one (being found) concludes all, we must believe the promise, though matters go never so cross.

Now because we said and shew'd that faith works by love, we will break open a particular or two, as touching love, by which faith doth work.

---

### SECT. I.

*Of the Love of God, witnessing to Truth of Faith.*

**W**E have, by the sleight of Satan, many a time a main cry in our consciences, that sure we have no Faith, because it worketh not by love in us unto God: for certain where is no seed of love unto God in us, there is as yet no root of faith. Care here must be taken, that we do not mistake, for we may and often do love God most, when we think we love him least: were there a *newer* betwixt love and hatred in this matter, we should be the more to seek; but one of the two must needs be; either we must love God

God or hate him, there is no third: we are by nature all haters of God; though God be so good, that in a sense there is none good but he, yet we take him not to be good to us, or so good as we would have him, and so hate him; its impossible we should hate any thing that we do apprehend and look upon as good to us, as long as we are in our naturals, (there are no pure naturals now, nor since *Adams* fall) I say, as long as we are in the state of nature, we do hate, and cannot but hate the Lord; every thing hates that which is contrary to its nature, and it self, out of that mother-love which every thing beares to its self, and its own wayes: but God is most contrary to us as we are in our sins; as our nature is to his will, so his will is to our will, and it is natural to us to walk contrary to his minde: nothing so contrary to our will as Gods will, wherefore we hate nothing so much as God. Now speak out, do we hate the Lord or not? If we do, all is rotten; if we do not, then we love him; one of the two we must needs do: and love him we cannot, except we first know *that* he is, and *what* he is; I speak not of a fit of spleen now and then, swelling against God when he crosseth us; for we are apt in a flash of passion to be angry with him when we think he is angry with us; this is not to the point of hating him; for anger and love may be in the same at the same time, well enough: but if we have an aking tooth

against

Part IV.

Chap. I.



Rom. 7.

against God because he is holy, it is because we are not holy; and where is no holiness, there is no faith. A father crosseth his childe in his humour, the childe is in a chafe, not simply against his fathers nature, but against his will in some particular doings, for that he cannot have his will, yet this childe may and doth love his father for all that: even so our hearts may swell against the Lord in a fit, because he will not let us have what we desire to have in a fit; yet for all this we may, and do love the Lord very heartily: such passions being the fruits of our disease, and our fits rather then of our wills, of whom we may say as *Paul* doth, *not I, but* the fit that is on me: a man may upon some occasion preferre a sinne before the Lord, and yet be said to love the Lord before all things for all that, because in his judgement he sets up God above all things, yea, above himself: and his minde is, that he is to love God even to the contempt of himself: now the love of God being a rational affection, and the Master of all other affections, therein must needs stand the perfection of our love notwithstanding we flagge sometimes in the gradual intention of our love to God. The summe is, that we do love God above all things, if we set a greater price on God then upon all the creatures in heaven or earth: and in regard of the price we set upon God, it may be said, that we love him most fervently and most firmly. In the love we owe unto our neighbour,

bour, there is measure and pattern set before us, (*as our selves*) but as touching our love to God there is no measure or patterne; we must love him *with all our heart, all, excepts nothing, limits nothing.*

As touching our *sensitive love* which follows the lower, and organical faculties of the soul, it is so that we love some things more fervently, yet lesse firmly: but as touching our *intellective love*, flowing from the *will* rather than the *appetite*, what we love most fervently, we love most firmly: and when most firme in our love, we are most fervent: Now our love, as it looks on God is rather intellective then sensitive, and follows the superiour and upper parts of the soule; and in this sense they that love God not only love him firmer, but also ferventer then they love any thing else. There is no comparison betwixt God and the whole masse of the creatures, and therefore no comparison betwixt the love we bear to any of the creatures, and that love we bear and shew to God: But yet there are degrees of comparison in our loving of God: it is begun here, but it is not here at the highest: but in heaven we shall be superlative in our loving the Lord, with all our hearts. The Precept to love the Lord with all our hearts simply in such an intention of love, is not, was not given to be perfected here, till we come to heaven.

*Scotus* is of another judgment, and his ground is, because that command of the *vision*

Part IV.

Chap. 1.

Mat 22.39

Ver. 27.

Love sensitive, and intellective.

Scot. Senr.

l. 3. Dist.

27. q. unica.

of

Heb. 2 4

1 Cor. 13.  
12.

of God might as well be said to be given to be fulfilled in the life to come, after it is begun here; but this follows not, for because the *sight* of God is not a duty of ours whilest we are *viators* here, for the just lives here by faith, and not by sight, *Heb. 10.* But to love God is a duty to be begun here in this life, and to be perfected more and more, till we come to be *comprehensors* in heaven, where we shall know him, *as we are known*, and answerably love him in our measure as we are loved of him, the vision and sight of God being rather a reward in heaven than a duty of ours whilest we are in, and on the earth: so then if we do not hate him, whatever for the present we do feel, it is past question we do love him, we do love him *most* and *best*: He that loves him because he *is*, loves him as he is: now he is simply best; therefore if we love him at all, we cannot but love him most.

Next, see whether we hate that which is contrary to Gods will; and what is that? why, sinne: he that hates sinne as sinne, because it is filthy, doth love God because he is holy. The Devil being a creature hath not so much evil in him, nor is he so evil as God is good: and sinne is it which makes Satan to be Satan. How far forth we may, or may not hate the Devil being a creature; I list not to dispute. I am sure, *Michael* the great Angel durst not curse the Devil; but Satan being left by God, he may be left by us, being

being no way capable of happinesse : but sin is contrary to Gods will, is no creature of Gods making ; wherefore we may and must hate sin with a perfect and utter hatred. The passion of hatred moving the humour of the body more, and making the heart to boil more then love, must needs be easier felt then the motions of love. I know it is best when we feel God to be in our hearts by the motions of love working strongly in us towards him ; but because commonly that cannot be so felt in our bowels as the burning passions of hatred ; Let us try what hatred there is in us to sin as sin, as contrary to that holinesse which is in God : and in case we finde that we do not love sin, we do hate it: for one of the two we must needs do : we cannot neither love it nor hate it, nor partly love it, partly hate it : if then we do hate sin, it follows that we do love God. None can hate a thing but he doth love the contrary ; for that all hatred comes out of love.

Again, see how we can taste it to see or hear the Lord opposed, or abused ; if our hearts do burn, and our blood doth rise within us, when we do see and hear any thing done or said which is a wrong unto the Lord, wherein the guilt and hurt doth nothing concern us, there is no question to be made of our loving affection to the Lord. It shewes that we love men, when we cannot brook it, to see or hear them abused by any ; right so it is a plain case, that God is in our hearts, when

we

Part IV.  
Chap. I.

we cannot beare it with any patience, to see or hear any abuse offered to him. Do we vex our selves, or provoke our selves to an holy vexing, when we hear and see the unrighteous things that are done abroad? albeit we our selves should get booties by them, and is the cause of this, because the Lord is affronted and dishonoured? it is plaine, (I say) it is plain, that we have righteous souls of our own, and that our faith is that faith, which in us worketh by this love unto God.

Lastly, do we check our selves, because we love the Lord no more, no better? is it a kinde of death unto us to feele some motions of hatred in us against the holinesse and light, which is in God? Doth it crucifie us, and put us to pennance, that sometimes there are found in our flesh sudden wishes, that there were never a God at all? In this case, can we cry out and say, Ah, this wretched flesh of mine that can pout and swell at God our best friend, and think worse of him then of all again! If we can thus say, this reflecting upon our selves, and this hating of our own fleshly part for our thus hating of God, is an excellent proof of our loving God. The Devil will make use of this devilish lump of flesh that is in us: but mine own heart (may a Christian say) can tell, that I do hate this proud flesh of mine for not loving God: it is not I, but flesh that dwelleth in me, which doth not love God, and I loath my flesh in dust and ashes for it; the more my flesh doth  
strive

strive to hate him, the more do I labour in Part IV.  
the spirit of my minde to love him. This is Chap. I.  
pure and meer love to God.

## SECT. II.

*Of Love to Gods Word: witnessing to  
our faith.*

**A**S faith worketh by love unto God, so it  
worketh by love unto his Word: Love  
me, love my word: love a King, love his  
Lawes: so it did on *David*, so it should do  
on us; *Oh how I lovethy Law*, saith *David*!  
Oh how I love thy Law, should every one of  
us say! not only because it is a good Law;  
but chiefly because it is Gods Law: and as  
we must love God with our whole heart, so  
we must love his Word: a foolish woman  
may in her foolish affection doat upon a pup-  
py more then on her gold, but in her judge-  
ment she had rather lose her puppye then her  
gold: so our love to his Word must make us  
prize it above the finest gold for finenesse, and  
above the purest honey for sweetnesse. But  
how few do thus love his Word, sith too ma-  
ny of us care little to reade it, lesse to hear it,  
and least of all to follow it! Indeed as long  
as we do suffer our corrupt nature to lead us  
by the nose, the Word of God and we are  
two, because it crosseth our nature, and con-  
demnes

Ph. II. 9. 97

Audaciam  
existimo  
de bono di-  
vini prae-  
cepti dis-  
putare:  
non enim  
quia bo-  
num est i-  
deo auscul-  
tare debe-  
mus, sed  
quia Deus  
praecepit.  
Tert. de  
penit.

demnes our sins to the pit of Hell; and shames us for those things which by nature we take the greatest pride in? But what of all this? This indeed shewes what a corrupt nature we bear about with us, which loves the best things least: but it proves not that there is no love of Gods Word in us. In the Word are some things incredible to natural reason, and many things impossible to flesh and blood: and yet the Word doth condemn us to Hell for not believing what (of our selves) we cannot believe, & for not doing what (of our selves) we cannot possibly do. All this, flesh & blood doth count to be very hard dealing; and out of this it doth pick matter to wrangle against the Word of God: but we must bring all to the trial of the Spirit. Do we, can we captivate our thoughts to the obedience of the Word? Do we consent to the Law forbidding our best beloved sinnes? that notwithstanding it crosseth our sweet sinnes, yet the Word is a most holy Word, and that we would not for any thing but such Lawes had been made, and do like most of those places of Scripture which do make most against our *own* iniquities? and that, though our flesh doth bustle against such places, yet this pleaseth us not but we do set our selves against that flesh of ours, that *body of sinne*, it is but a body (not soule) of sin: if those places please us most which most displease us according to the Law of sinne: then faith is working in us, or at least it is a making in us.

Again,

*De peccato  
dolor, &  
de dolore  
gaudet.*

Chrys. in  
Phil. 4. Ser.  
14.

Rom. 7.  
24.

Again, can we or do we break thorow all oppositions, and in sight of all the powers of darknesse, and the fits of our own naughty wits and hearts, we do and will sit down by the Word of God? this shewes strength of love to Gods Word, though we think when we read it, that we read our own neck-verse, yet if we will (in obedience) read on still, this is pure love to the Word, and herein faith works by love: By nature we are apt to think the Bible the worst of all books, and to be ready to cry when it comes to read a long chapter, as we see in children (who are the map of nature,) and are ready in a chafe, to cast the Bible against the wall; but we dare not but read on in a course, we read on still, and would not for a world but we had done so. Now what if our nature be glad when it is a short chapter, and do finde a secret *content* in it, when we have occasion to misse our holy task? what of all this? if we do not take *content* in this carnal *content*, this shews the nature of our nature, that we take too much *content*, but in that we are *discontent* with this *content* of ours, do kisse the book, and read on still; Behold, here is sure and hearty love to the Word of God, when nor sin, nor Satan, can take off our affection from the holy Bible.

Again, if we have a minde and keene appetite to the Word, it shews that we do love it; for meat that one loves not, he hath no heart to it, he eats it not, or eats it against



*Fidei me-  
ritum con-  
sistit in  
difficultate  
affirmare  
credendi, Du  
rand. pro-  
legom in  
sent. q. 1.  
n. 4.*

2

a strong City, this cannot be done but by the Spirit of love, which is the Spirit of Power, love being stronger then all passions.

*Quest. But how can the Word do me any good, without my feeling of any love unto it when I read?*

*Ans.* It may, as eating without an appetite may bring an appetite, one bit will draw on another, it is good to force the stomach sometimes: Again, though the taste may be perverted and lost, yet meat may do us good, as we see some who taste little or nothing, yet they eat and hold up in their health and strength; right so, if we do read and heare against the haire, yet the soul may and will feed upon the Word for all that: and this rather for the soul, then the body; meat for the belly cannot concoct except there be some natural heate, it being under the power of nature. Now nature must have something to work upon, and to work with: hence it is that appetite is sometimes so lost that no meanes can fetch it again, but the food of the soul prospers in us, and with us onely by the power and blessing of God, so *Paul, Cephas, Apollos* were nothing, all they could do was as nothing, as touching the putting of the Spirit and grace into the soul; but it is never past the cunning and power of God to preserve or recover the appetite, and digestive faculty of the soul; and in case we do eat of our spiritual food, without any sense of any taste, yet the effect of it being not under

Part. IV.

Chap. I.

*Quest.**Ans.*

1 Cor. 3.7

the power of nature, but the power of God, *God gives the increase.* In a word, whatever we feele or taste, yet if we grow by the sincere milk of the Word, it is plaine that we do love it: the stomach useth not to embrace meat which it loves not; either we eate it not, or it comes up againe; judgement is to passe, by what we finde, rather then by what we feele, by the *effect* rather, then by the *affect*: when then we finde power against sin, some true power, albeit not such power as we would have, the inner man doth love the Word; as a man may love that which for the present he takes little or no delight in: 'tis not gold but meat, which an hungry man, as an hungry man, loves and seeks. He that in his judgement can count all dung to the Word, holds this opinion of it; that it is better then gold and silver, it matters not for the present what his affections are. He first findes this pearle: and then holds it his duty to sell all to buy it, and not to sell it off for all the world: Dispute no more, here is love and great love to the Word of God.

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SECT.

## SECT. III.

*Of love to the godly witnessing to our Faith.*

**H**ere Satan flies upon us, he *accuseth* us, that we love bad men, that we love not good men, and where then is your faith? The text saith, *he is the accuser of the brethren*, and we know our selves the rather to be of the *brethren*, because the devil doth accuse, and will not let us alone. How far he can accuse us *to God*, I know not; but this I know, that if it be sufficient to accuse, no man can be innocent. *Job* was accused by Satan to God: and Satan stood at the right hand of the high Priest to accuse him; but the best is, whatever he can do in accusing, yet this we know he hath nothing to do in condemning, being himself a person under condemnation; and in law and reason both; the accusation of a condemned person is no proof in any Court of record. And how farre Satan can go in accusing us *to our own consciences* (our subdive Judge) I am to learne: He is a liar, as well as an accuser; he lies sometimes in the *accusation*, when he chargeth us with that which he never did; most times in the *conclusion*, when we concludes against us that sure we do not believe, because we have such

Rev. 12. 10

Zech. 3. 4

and such humours in us, and because such and such things are done by us. Our hearts he knows not infallibly, but yet such sinnes as he himself draws us unto, he can accuse us of, but lies and all will not serve his turn.

It is true, we do love bad men, and so we should, but not bad manners; and it is an act more of faith, to love such, then good men: *all such* are habitual enemies to good men, (as every wolf is to every sheep) they are enemies to good men they never saw: *Many such* are actual enemies to us: now those and these we must love, and when they curse us, we must blesse them (though they curse us) ay, and because they curse, by reason of the good God will do for us, by occasion of their cursing us: and in a true sense, it is a surer sense of our faith to love wicked men and deadly enemies then to love the brethren; we must not onely pray to God to blesse, but *we* must blesse them; for in the text, our prayin; to God to blesse them, follows as a distinct thing from our blessing them: our blessing them then is to do them good for evil: else as Paul saith, we are *overcome of evil*; we may love good men, because they are our friends, and herein we love our selves, rather then them. Now if we love good men for Gods cause, we must love our enemies for Gods cause also, God requiring this as well as that, our enemies being (in Gods language) our neighbours, and thus it is a surer proof of faith, to love our enemies, then it is to love our good friends

Mat. 5. 44  
Sen. de  
Benefic. l.  
7. c. 31.  
Rom. 12.  
10, 11.

friends and good people ; for here is nothing to hold us to this duty but faith and obedience to him who commands us so to do. As they are Gods enemies, we may hate them in respect of that which makes them enemies to God, but not as our enemies. Well then, he is overcome of evil, not only who doth evil for evil, but he that doth <sup>not</sup> good for evil. *Pray for them* (saith Christ) *that despitefully use you,* and what follows in that text ? *You shall be the children of your Father who is in Heaven ;* which is more then if he had said as before, *Yours is the Kingdome of Heaven.* Thus Satan is cast in his own conclusion : he would faine make us beleeve, that we are not the children of God, because we love the ungodly ; whereas it is as high, if not an higher act of faith, to love the ungodly our enemies, then it is to love the godly our friends. What, saith the accuser, what, thou a godly man, and yet love Gods enemies ? Yea, I answer that I am, though I love the ungodly, I know I am, because I love Gods, & mine ungodly enemies: Many things may move us to love the godly our friends ; there is a beauty in them which is lovely, and an excellency which we the more admire in them, for that we see a great want of it in our selves, and there are principles of common honesty in us, which move us to consent to vertue as a lovely thing ; but to love those who are wicked, and our actual enemies too, is an act of faith, and nothing but faith ; when it is evident we do it

Part. IV.  
Chap. I.

1. Non dis  
facite ista  
quia estis  
filii, sed fa  
cite ista ut  
sitis filii.

Aug. de  
Ser. Dom.  
in monte.  
l. 1. c. 46.  
2. Chrys.  
hom. 18. in  
Mat. 5.

Janfen. c.  
40.

Culpam  
improbes  
& natu-  
ram ap-  
probes ac  
propterea  
culpam ju-  
stius ode-  
ris quod ea  
fædatur  
natura  
quam dili-  
gis Aug.  
Ep. 54.  
Dominus  
in Evange-  
lio ut ini-  
micos di-  
ligere de-  
beamus,  
non dedit  
consilium  
sed præcep-  
tum Aug.  
de Temp  
Serm. 61.  
Aug. de  
Ser. Dom.  
in monte,  
cap. 46.  
Object.  
Answ.

not for their sakes, nor for our own sake, but only for Gods sake, holding a difference still betwixt the man and his manners. The more we love the man, the more we hate his manners, as the more a Physician loves his patient, the more he hates his disease, and so with one breath we hate the sinne and love the man, approve their persons and reprove their vices. Papists tells us that it is a counsell and not a precept, to love our enemies: but Saint *Augustine* tells both them and us, that the Lord gave it as a precept, and proposeth Gods own example, who maketh his Sunne to shine on the bad, his sea is open to Pyrates, as well as to Merchants, and the things we bestow on our enemies, are not ours, but Gods: wherefore if God cause his Sun (which he made) to shine on the wicked, much more should we bestow the things we have and they want, on them at the Lords command, sith they are not ours, but Gods.

Object. But saith Satan, thou dost love the vanity that is in wicked men?

Answ. Were it not for objections, the truth would not be so sifted and confirmed. God in mercy suffers Satan whom he knows to be a Devil, that is, a calumniator, not onely to be an accuser, but the accuser of the brethren, now this accusation is of no force, it proves only that we are in part carnal, that we beleeve but in part: The reply is strong, we beleeve in part, therefore we beleeve, and much of that chaff comes out of love

love unto our selves, it is, because one way or other this vanity that is in the wicked, makes for our pleasure, honour, or profit, and what if we do it to countenance some flaws and infirmities of our own; all this shewes that we have still need of a Physician. This indeed is our infirmity, but like infirmities, it lasts not long: when once we come into the Sanctuary of the Lord, we finde that all this is but a push of our flesh; it follows not, that we are nothing but flesh: He is not defined to be a spiritual man, who hath not sin, but who *doth no sin*; nor he that hath nothing but faith, nothing but the Spirit in him, but he that hath the least measure of saving faith: allow faith its graines, its defects, then weigh it in the balance of the Sanctuary, and all is right and well.

Now as concerning our love to the godly: He that doth not love the Saints is no Saint: as yet he hath no faith. I mean not all such as call themselves Saints, and say that they are the *Israel* of God. *Jesabel* may call her selfe a *propheteesse*, but such as are very Saints, or such as we do take for Saints, and have no reason to the contrary: such if we do not love, we have no faith, or our faith is not that faith which worketh by love.

To clear this from mists, we must set the state of the Question right.

1. As farre as we are flesh and unbelieve, we are apt to take conceits against the godly; the Spirit that is in them, doth condemn the flesh

Part. IV.  
Chap. 1.

1 John 3. 9

Rev. 2.

Doubts about love  
to the  
godly.  
I.



flesh that is in us, and the reupon the flesh that is in us, cannot but stomach against it.

2.

2. Satan doth tempt us to maintaine harsh affections towards the godly. He knowes nothing spoils his kingdome more, then for Christians to unite and knit together, he cannot abide to see them in an harmony; he doth buzze strange and odde fancies into our heads one against another, to break off the knot of love, and to spoile the communion of Saints; when the Saints are at one accord, then the Spirit came down upon them, and when the Spirit came down, then Satans Kingdom doth fall down: wherefore he tries the best of his wits, to breed and feed strangeness amongst Christians, and by reason of his skil, and our want of skill, the Devil doth get some ground for some time of us, and we do yeeld too much.

Acts 1. 1

3.

3. The best that be, have humours of their own; and are apt to shew us some unkindness; the flesh will put in; and Satan he tempts on both sides the hedge, in them to wrong us, and in us to make too much of the wrong done us; and hence it is, that we are too too apt to fall into some termes with them.

4.

4. Out of envy we are apt to be too too captious, and cannot think them to be honest men though they do greater wrong to others, but in no hand if they offer lesser wrong to us: This is our pride; *Johns* Disciples were good and holy men, and yet out of an aking tooth it was, that they made a party against Christ

Mat. 9.

and

did his Disciples. But with whom? why, *Part.IV.*  
 with the Pharisees *the worst of men*, and the *Chap. I.*  
*worst enemies* to piety, that the world  
 then had, and out of a grudge of envy, the  
 Disciples of *John* did faction it with the Pha-  
 risees, the worst of men, against the best  
 men in the world: and yet they were very  
 holy and bred up under the most mortified  
 man in the world; nay, the very Disciples of  
 Christ, not once, but often did bicker and bite  
 the lips one against another, out of emulation,  
 and yet for all that, they lov'd one another  
 full dearly.

All this shews that we do not love other of  
 the brethren as our selves, they (as we dream)  
 hang in our light, ecclipse our glory, carry a-  
 way the bell or part of the bell from us; and  
 hence it is that we swell and pout as we do a-  
 gainst them, as brethren out of envy will  
 squabble one with another about a party-co-  
 loured coat, yet love one another better then  
 any else in the world. I deny not but a good  
 man may persecute another good man in a  
 passion: for, what good man is not sometimes  
 as a badde man in a passion? yet joyn  
 together against a common enemy, as the  
 Romanes to their great advantage; did use to  
 lay asleep al private differences to joyn in one  
 together when it was to make head against a  
 common enemy: so the Saints the sheep of  
 Christ, do sometimes fall out one with ano-  
 ther, but yet when the dog cometh they  
 will joyn together against the dog: I know  
 sheep

sheep use not to pick quarrels with sheep, for in a sheep there is nothing but the nature of a sheep. 'Tis true, we are the sheep of Christ, but there is too much of the nature of a wolf in us, as well as the nature of a sheep, so Christians may truly be said to love all true Christians, albeit they do not only forsake some particular Christians for a time, but in a fit persecute them too: two particular Congregations may separate each from each, and refuse communion one with another, and yet be both the true Churches of Christ. So I have read, and I hold it to be true, in the Ancient Church there fell out bitter conflicts betwixt *Chrysostome*, *Theophilus*, *Alexandrinus*, and *Epiphanius*, & yet no wise man dares question, but that they were all foure most excellent servants of God; one would think the prison should reconcile all betwixt good men, yet we read that one *Meletius*, and *Peter* Bishop of *Alexandria*, being in the same prison for the same cause, in the very prison upon a slight and light matter fell into such a fit, that they refused to hold communion one with another, and yet both very good men, and both suffered Martyrdom for the Christian faith. *Paul* and *Barnabas* were both so good men, that it is almost an odious comparison to say which was the better: yet the flesh in *Barnabas* did so farre prevaile in the behalfe of his Sisters son, that those two good men parted upon it: but *Paul* had the better cause in that quarrel, as it appears in that he

Epiphan.  
hær. 68. 1

he was recommended by the brethren to the grace of God. These be but the froward fits of sick Christians; A childe when sick; shews discontent to father, brother, mother and sister: a man in the houte of tentation (the best is, it is but for an houre) may *feele* no more love to the Saints, then a sick man oftentimes, feeles taste to his meat, when he eats he spits it out againe, albeit he did love that dish when he was well, and though he care not to eat it, yet he hath a good opinion of it, and would give a good fee that he might come to eat of it againe: so it's with the Saints in their love to the Saints, they have no minde to them, but they faine would, and this is enough: In like manner (saith *Tindal*,) the Apostles of Christ at his passion, were astonied, and so amazed, that so great glory should fall to so vile & shameful a change, that they forget all the miracles that he had done before them, and all the words that he had told unto them before; how that he should be betrayed and delivered up in the same manner unto death: albeit that they saw him raise others, yet who should raise him up when he was dead, they could not comprehend; this was the greatest tentation that ever beset any of the Churches from the Creation, and this did so work upon them, that they fled from Christ, and left him in the suds to shift for himself; but yet they fell not so far, as to revile him as an impostour and deceiver (thus *Tindal*) and when

Paul

Part.IV.  
Chap. I.

In his  
Book called,  
the  
order of  
Election.

2 Tim. 4.  
16

2 Tim. 4.  
16

2 Chron.  
16. 10,

Paul was in danger, many of his old friends did leave him. *I pray God (saith Paul.) it be not laid to their charge;* yet I question not but they did love Saint Paul. Nay more then this: a good man may as I said persecute a good man, as *Johns* Disciples did little better. The case of *Asa* cleares it self: the Prophet came to him in love, & in al wisdom, and in the name of God told him of his great oversight: did *Asa* thank him? No! He is *wrath with the Prophet*, puts him as 'twere in the stocks, and when the people did grumble arit, what the good King meant to use a good man, and one that he knew to be a good man so for nothing, but doing his duty to God and him, the Text saith, the King did *opresse the people*, to teach them to rule their tongues: and what was *Asa* turned Apostate? No! the text saith, *The heart of Asa was perfect all his dayes*: So that a godly King may in a fit persecute a godly Minister, not for his errorrs neither; but for his conscience and doing his duty, and yet be a good man, and be said to love all good men all this while. I dare not think but *Asa* did love the Prophet even during this storme. He being led by his foolish passion, did put the Prophet into hold, for that (as he thought) he did talk too liberally to his King and Master.

Againe, we are carried many times with hypocrisie, and we think we may set our selves against a godly man for his weaknesse, and faults. 'Tis true, we may and must do  
what

what lies in us to reclaime him: but to grow bitter against him, to cry him downe, shews some wrong matter in us, that though the *occasion* be some evil in him; yet the *cause* is in us; for some others whom we do fancy, we can see a great deal of flesh in them, and passe it over, but when we get a matter by the end, and out of that do proceed against a godly man, when we have *for the present* a stich against him, to scorne and reprehend him; the ground is not in him, but in us. And here I cannot but complaine of a great partiality and self-serving in us, that if a man have in truth or conceit done us some wrong, be he never so good a man; yet we cry him up and down the countrey for an hypocrite, and that there is nothing in him but old *Adam* and the devil, and we warne men to take heed of him as of a very dissembler: we set all upon the rack, and rip up all and more too, and do all we can to make our selves and others to beleeeve that he is a very carrion, and rotten, at the heart: But now in case there be a man who hath two infirmities for one; yet if he be our friend, and things stand right betwixt him & us, then we can see nothing in such a man but faith, but gold, but vertue, nor can we abide to heare the least matter against him, he must have all the love from us, and all others, by our consent: This is a great weaknesse in us, that our persons must be the standard to try mens sincerity by; this is horrible pride, that  
in

in case he be our friend, then he is right; if not, then he is rotten; if he be for us, we be for him, and can see nothing in him but vertues, if any say any thing of him otherwise; then he hath his faults indeed, and who hath not? but if he be in some particular crosse to us, then if men speak good words of him: then say we, you do not know him so well as we do, he is not the man you in too much charity take him to be. Now what shall I make of this? here is guilt upon guilt in us: that men must stand for currant or not, according as they fancy or not fancy us: But by the way, for all this here is a taste of some sincerity in us.

1. That we do hold it unlawful for us, or any else not to love and do good to all men, but especially to the upright who are good in the main, and therefore lest we should be thought to disaffect any godly man, we do what lies in us to make our selves and others believe, that there is no goodnesse at all in him, which shews that we do hold this fast still, that in case we stood perswaded that he were godly, that then we stand bound in conscience to love him. And this difference is betwixt a good and a bad man: that though a good man may in a fit persecute another good man, yet not the whole kinde of good men: he cannot set himself *against the generation of the just*; if you except against him that he doth not love such or such a good man, he helps himself with this, that

In these  
jars some  
good signs.  
Psa. 73. 15

Part IV.  
Chap. I.

that all others are deare unto him : nor is it properly the cause which he doth persecute, but that person; or if there be some particular cause which makes his stomack rise at him, yet it is not the whole cause of sincerity : whereas the hatred and blood of the wicked doth rise against the whole cause, and not some, but all the whole body of sincerity ; (children their own parents, and which is more, parents their own children :) and in case he do fancy som godly man: yet it is passion, not Judgement and well grounded love ; neither is it for his goodnesse , but for something else ; perhaps for his vices, perhaps for his moral vertues , or for some profit he makes of , or some delight he takes in his good qualities : but now in case we can feel our hearts to go after good people , and that for their goodness, and for such particular acts of goodness, wherein we are put down by them and we are glad that they are better and do more good then we , and in case it happen so that some particular good they do, bring us no outward good but rather occasion some hurt to us : if yet we can and do love them , and that for this their goodnesse , we are right.

To summe up all ; we must know that we neither do nor can love the godly, so well as we should do: but all is well if we would love them better, and do like our selves the lesse, because we do love them no more, & that this is common & usual with me, then I am right: so

D

that



that we are to love the godly, first because God commands it, next because they are good: and in these cases our faith doth work by our love to good men.

Next, when I am at the worst *like a sick sheep*, I care not for the company of other sheep, but do mope in a corner by my self, but yet if I do not delight in the society of goats or dogs, it proves that I have some good blood left in me: it is because for the present I take little or no delight in my self, or in my God that I delight no better in the godly: yet as I love my self for all that, so I may be said to love them for all this: Man indeed is a sociable creature, a company-keeper by nature when he is himself, we if we do not associate our selves with the ungodly, though for the present, and care not much to shew our selves amongst the godly; the matter is not much, it is a sinne of infirmity, not a fruit of iniquity: The Disciples went from Christ, but they turned not to the other side as *Judas* did, who did forsake his Master & joyned himself to his Masters enemies, but they got together: Some say *Demas* did repent (which I think to be the truth) and then he did embrace this present world but for the present fit; put case he did forsake *Paul*, so did better men then he. Indeed as long as a man hath his delights about him, he will embrace the delights of this present world, or the delights which belong to the world to come, joyn with *Paul*, or cleave to the world.

Rain.  
Thes. 5. n.  
18  
2 Tim. 4.  
10

In this tentation our stay is, first that we care not for the company of goats; next that as we should, so we would, and desire that we may take delight in the company of sheep to count them the only *excellent* men in the world in *whom* is all our delight. The conclusion is, that to love the Saints as Saints is a sound proof of faith: the *reason* is, for that we cannot master our affections by love, but first we must master our understandings by faith.

Part. IV.  
Chap. 1.  
A stay in  
this tenta-  
tion.

psalme 16

#### SECT. IV.

*A proof of our Faith from  
the Nature of it.*

**F**Aith hath not onely an hand to work, but a tongue to speak: There is a speaking voice in faith: It is a light; and li ht doth not onely shew other things, but it self by it self; yet only to such as have eyes to see. The godly have an eare to heare ordinarily; *He that hath an eare to hear let him hear*; and by an internal act faith doth make it self known to such as are of competent yeares and of sufficient capacity: for faith doth wo k upon, in, with, and by the organs of the body: In children, & in such as are twice children faith hath a voice, but is as 'twere put to silence, whereas in such as are fit to receive the voice

I know  
when I  
have be-  
lieved, a  
Tim. 2. 13  
*Qui credit  
sibi certo se  
credere.*  
Aug. de  
Trin. lib 3  
c. 1.

D 2

of

Aquin.  
lect. 4. in  
1 Tim. 1  
Collat. 7.

of the spirit; it doth speak, and usually such have an ear to heare: you may as well ask why and how we see, and know the light of the Sun when it shineth, as how I know I do beleieve when I do believe? A womans reason is the best reason, I know I do beleieve, because I know I do beleieve. He wrote truly who wrote long since, that to believe is not only an *act*, but *sense* of faith. If you ask how to know that we know that we do beleieve? we say this is a reflect act; and as *Scotus* argues daintily: Direct acts of our understanding are the proper acts of a mans minde, and have a stop, proceed not *in infinitum*: but for reflect acts, they are not proper acts, as when a man doth know that he knows, this reflecting is not properly *to know*; when we understand that we do understand this or that, this is not properly *to understand*, because here is no stop, but a man may reflect infinitely upon the acts of his understanding; as he that sees, sees that he sees, and cannot render any reason but this, I know I see, because I do know that I see: so there is an internal voice of faith, whereby the believer knows that he doth beleieve (*out of tentation*; ) A childe sees, but knows not that he sees; so when a man is in a childish tentation, he knows not what he is, what he doth: but yet holds this fast, that God is his Father: in this thing he goes not by *thinking*: But out of tentation, he that beleeves in God, must needs know that he hath the habit of faith within, wherewith he doth be-

beleeve not only on God, but in God, which shews that faith is known not only as a conclusion, but in and of it self as a principle; not only by *discourse*, but by a kind of *instinctive* knowledge: and if we listen well we may hear this voice and faith speaking to us within, *My sheep hear my voice*. I read of *Marinus*, that he said on occasion, that he could not heare the voice of the Laws for the noise of trumpets; so there is in us in time of tentation a noise within, which makes us that we cannot many times hear the voice of faith. Faith is, and is easiest known by a conclusion by discourse, when we prove it by argument; as *[I love the brethren, therefore I have faith]* but yet it works in us and on us, when it shews selfe by it self, as a principle known by it self, and its own li:ht: for though we do often know and prove faith as a conclusion by discourse, yet at the last, in the last resolution we must know faith without discourse; else there would be need of another discourse, and then of another, and so *in infinitum*: for one discourse presupposeth another, which would be endless; therefore that which makes the minde of man to sit down, is the proof which faith makes out of it self. A man cannot beleeve *volens*, without or against his will, it is voluntarily received, it implies a contradiction to say, faith is received by an act of the will, and yet we not aware of the receiving of it. That of *Catharinus* cannot but be true, He that receives a thing willingly, must needs

Part JV.  
Chap. 1.

Scot sent. 3.  
D. 11. 23  
Chris. To 4  
Serm. 14.  
in Rom. 8.  
Scot. Col.  
10. In ul.  
time afflu  
coprosi-  
mus Deum  
sine discursu,  
aliam  
necessarium  
esset aliam  
discursus,  
et sic in  
infinitum.

Credo me  
fidem infu-  
sam habere,  
per quam  
credo. Scot  
seni. 3. D.  
25. Hist.  
of Tr. m.  
Corn.  
Fides non  
est nisi in eo  
qui vult  
credere.  
Durand.  
l. 2. D. 26.

*De facult.  
Animæ.  
13.*

*Lumen su-  
pernaturale  
potest reci-  
pi in Intel-  
lectu sine  
medio dis-  
ponente,  
Scot. Col.*

*11  
Joh. 6. 44  
Ranum  
viridem o-  
stenais ovi  
& trahis  
illam, nuces  
pueris de-  
monstran-  
tur & tra-  
hantur.  
Aug. tract.  
26. in Joan  
& Ser. 2.  
de verbis  
Apostoli.*

*2 Cor. 5. 14  
Rom. 10  
Aquin. in  
locum.*

know it, and that having received it, he doth possesse it: for the will is a knowing and rational faculty, no other (saith Zabarell but *intellectus practicus*. God doth not ravish our wills, but by setting up a sacred light in our understandings, and a sacred power in our wills he makes our will fit to determine themselves; we do not determine Gods will, nor doth God immediately determine our wills but by infusing a life and soule, as 'twere of grace without precedent preparations often & where there be preparations, yet the first preparation must needs be without a former, we cannot take in any thing without light of grace; but the light of grace, as of glory, must needs be received immediately into the soul. By an habit of grace deserved for us by Christ, God makes our wills determine themselves to follow him, and this the Scripture calls (not a forcing, but) a *drawing of us*, not as we draw a man to the gibbet, but as we draw a man to a wedding who hath the wedding garment, or as we draw a sheep after us with a bush of Ivy, as we draw children after us with nuts and apples, by way of perswasion indeed, which is so forcible, that the Scripture calls it a kinde of *constraining*. The lov: of God constrained us, as in another case Paul said that he did constrain men to blaspheme, the work is done by a mighty operation of the Spirit in the heart, as Paul saith, *With the heart* (that is with the will) *man beleeueth unto righteousness*. The act of *knowing* works

works so in cleare evidence of the object, that the understanding cannot chuse but assent: The act of *believing* waits upon the will.

All this must be received with a grain of salt thus; There is an act of the will to receive grace, which is antecedent to the first infusion of faith, but so as that it is concomitant with it: Antecedent in the first moment of nature, concomitant in the first moment of time, as the winde by blowing opens the window, and the window by opening lets in the winde. This winde which *bloweth as it listeth*, is the voice of the Spirit within (*a voice behind us*) which knows and tells a man what is in a man: As when Satan bids us omit a duty, this voice makes us say *No*, I must not, I will not; when Satan is at us to sinne a sinne, this voice saith *No*, I dare not, I will not: when Satan urgeth us hard to despaire, this voice saith *No*, not I. God doth use to be better then his Word; we will have our servants believe us first, and expect wages after: God expects the like at our hands; his truth, his promises I must believe; and what if this voice be louder, and stronger then the voice of the flesh? yet the noie of our lusts may drown it sometimes: not because it is stronger, but because we yeild for want of good taking heed, not so much its violence, as our ignorance & negligence is the cause we yeild too much and too often. We would have men take us at our word, and God would have us take him at his Word, and the rather, because, be-

Part. IV.

Chap. 1.

*Quæ pertinent ad  
exteriorem  
cultum po-  
test homo  
volens, sed  
credere non  
potest nisi  
volens.*

John. 3. 8

Isa. 30. 10

Dorand. J.

4. q. 6. n. 8

Beda in  
Rom. 8. 17

1 John 5. 4

Heb. 11. 1

Mark 9. 24

sides his Word, we have his Oath, and besides his Oath we have a pledge, and a pledge is not only a part, but a bond to binde the bargain, if he meant not to give all, he would not give us a pledge in hand. A little earnest binds a thousand pounds: An earnest is more then a pawne: for a pawne is taken away from us, when the principal is restored to us: but an earnest is more, for that lies in hand for part of payment, and is not taken from us, but the rest is paid in to it. Let's then hold it against all the powers of darkness and the gates of hell that we do believe: suffer not our evidence & records to be taken from us; the gates of hell may fight against our faith, but cannot prevaile. Faith could not be our victory without it brought with it assurance of conquest; grant that without this assurance it might conquer many other sins; yet it cannot possibly conquer doubting without such an evidence; therefore faith is not said to have evidence, but to be an evidence; so that the grand act of faith is, to subdue doubting and disputing: faith as it *sanctifies*, doth crosse all other sinnes, but as it *justifies*, it crosseth our unbelief the mother of doubting; all sins set against faith, but unbelief at the first hand and directly, and so faith doth fight directly against unbelief. One sinne is enough to damn where unbelief reigns, but a world of sinnes hurt not, where unbelief reignes not: The poor Father said, *Lord, I believe, help* (what? my many sinnes? No, but) *my unbelief*:

belief : help that, help all ; wherefore, sith it's the maine work which faith hath to do, to conquer unbelief, why should we think but that faith doth cary in the bosom of it an internal instinct and evidence ? *Faith* (saith St. Paul, is an evidence, in respect of the proof, and verdict it carries in its own mouth, it is (I say) the evidence of all evidences, albeit in some respect the Schools use to call it an *unevident assent*. Faith speaks perswasion as well as it works sanctification, and by the mighty operation of the Spirit of *nilling* it makes us *willing*. A man may be deceived so as to think that he hath more or lesse money then he hath ; but its easie for a man to know (who knows what money is) whether he hath any money or not ; and so it is with our faith. Peter when he was in his humour, thought that he had more faith and stronger assurance then he had, when he made that odious comparison, *Though all forsake thee, yet he would die with me* ; but he did forsake Christ sooner, and more, and worse then any, then all the rest, except Judas ; he mistook his own strength and did crow before the victory, he did take chaffe for wheat, and his presumption (much of it) for faith. He was not deceived in the main, (for he had faith) but in the measure : so I think there is no man who hath faith, but hath in it *some* certainty that he hath it, though not *such & so much* certainty as he fain would have, they that have not much ; may and do often complain as if they had none ; because they

Part IV.  
Chap. I.

H. b. 11. 1

Burton of  
Justificat.  
c. 11. p. 167

*Quanta  
profunditas  
infirmi-  
tis latet  
in Petro  
quando  
ait in se  
ageretur  
intus  
nesciebat  
quatenus  
abyssum  
an-  
derat oculis  
Dei non  
hoc illi  
Christum  
pronuntia-  
bat quod  
in se igno-  
raret. Aug.  
in Psal. 42*



Job 17. 5

De Sacr.

1-14

they would fain have more; they finde such content in it, and in the assurance of it, that in comparifon they count al the evidence they have as much as nothing. Ay, not only have they some, but fuch certainty, that they will not do it away for all the world, they cannot be brought (to gain the world) to fet it under their hands, that for *the present* they have no faith at all, nor any claim to heaven at all, no not when they be at the very worst: nay those that do thus complaine of themselves, should another come and put them to it, that they are hypocrites, they would search every corner, and with *Job*, rather chuse to die, then suffer their sincerity to be taken from them: perhaps if *Jobs* friends had set upon him that way, & laboured to settle him in his evidence, like enough he would have flown off; but now, when they came upon him with *Hypocrite*, hypocrite, & had nothing in their mouth but *dissembler*, *Job* did look upon all his evidences and held it with his teeth, that he was not an hypocrite: and so would we, though as long as others sooth us, we tire our selves, and others with complaint upon complaint, and joyn with Satan to strengthen our selves in our unbelief: Many will say, Oh, I am not thus, and thus, I have these and those sinnes; whereas should another say of them but half so much, they would be very angry and take it in high disdain. For *Hugo Cardinalis* is in the right, that faith is a voluntary certitude, and what if there be not that *ful* evidenc we would have

have; yet it is true, that faith is a true evidence, and as for that adherence to Christ, as of a woman to her husband, its certain faith breeds it, keeps it, seeds it: if faith were a meer matter of the braine; and a point of floating speculation onely, then it might be firme in it self and in its causes, and yet not firme in respect of us: but now, sith faith is practical, and hath not an idle finger, but is busie and doing, it cannot stand without some kinde of demonstration; it works assurance, and that helps against doubting; it works holinesse as it is holinesse formally, and that helps against doubting too; so that, as it doth *certifie*, and as it doth *satisfie*, it doth help against discomfort, and that helps against doubting too; so then all along faith is from *faith to faith*, from strength to strength, it gets ground every way, al it doth first and last tends to, and ends in assurance, which is a cleaving to Christ on good grounds and saving arguments: otherwise a man being wrongly informed, may stick as fast to Antichrist as ever any did to Christ; that of *Aristotle* being true, that things probable (ay false) may be as clearly represented to us, and as strongly apprehended by us, as the most certaine, and most true things in the world. *Durand* shall conclude this for me, who expounding a place in *Austine* faith, that *Austins* meaning is, That he that hath faith, is as sure that he hath it, as of any thing whatsoever; for he that believes, hath experience that he believes, and by consequent that he hath faith:

for

Part. IV.

Chap. I.

Heb. 11. 1

Rom. 1. 17

Sent. 1. 3.

D. 23. 4. 7

n. 11

Rev. 2. 17

for nothing is more cleare and certaine then experience, and to which all other matters are resolved that we may come to a further certitude of them: Thus he, hence it is, that experience is the mother of Arts: Let all be shut up in the words of Christ, who could see in the dark. This is the *white stone which none knows but he that receives it*; and therefore he that receives it, doth know that he doth receive; for if none doth know but he, therefore he doth know who receives it that he doth receive it.

This last  
Section  
cannot be  
meant but  
of men of  
some years  
not of  
children.

## SECT. V.

*Doubtings Answered.*

WE must not suffer Satan to wipe us of our comforts, because we are haunted with many *Doubtings*: Faith is not ever (if at all) to be simply without them; but to conquer them: All finnes are contrary to Faith *materially*, and faith is contrary to them *causally*: but unbelief is the sin which is contrary to faith *formally*, and therefore faith looks on unbelief as its greatest enemy, and doth first and most of all strive to cut the veine of unbelieve, that a little and a little it may bleed to death; and if our faith get any ground of any sinne at all, it is against unbelief: we must not think that where is most *doubting* and

and staggering (yet the stagger is a dangerous malady) there is ever the least faith; for a man that hath a weak faith, in case he be not tempted, may scarce know what *doubting* means; whereas another though he have a strong faith, yet being often and strongly tempted he feels more rubs, and is more often in the rack of doubting. A child when the wind blows not, can stand and walk alone without staggering upon some high hill; whereas a strong man when the while and storme is up, hath much ado to keep his legs on plain ground and on an even place: we are much mistaken then when we say, we have many and great doubts, therefore we have little or no faith; whereas sometimes *Doubting* doth not come from the weakness of faith, but from the multitude and greatness of our tentations; now it is not in our hands, to set down how often or how seldome, how weakly or strongly we shal or may be tempted. Christ had faith in absolute perfection, yet he was in a study when he saw death in its circumstances rushing upon him, his faith then was glorious in that he did outride the tempest, & got to the haven in spite of the greatest tempest that ever was, with his *My God, my God, why hast thou forsaken me?* He saith *Why hast thou forsaken me* but once, but he said, *my God, my God* twice for failing, which shews his conquest: whereas a little matter, like a little strong water will quickly turn a weak brain: this difference is to be held betwixt Christ and us, that he did resist fully; we truly, but not fully: one

vwho

Part IV.  
Chap. 1.

*Alm in.  
tenfor  
cum habitu  
remissiori,  
Remissior  
cum habitu  
incentiori  
prou cona.  
tus operam.  
tis inen.  
sior fuerit  
sibi: emif-  
sior. Scot.  
Quod. q. 8*

Nath. 27.  
46

Doubring  
whence it  
comes

Jam. 1. 8

Gen. 49. 4  
unstable as  
water.

who is ravished may be forced to som delight, but in law it is force and ravishment for all that, and so it is not imputed. So we that are flesh and blood in part, in all tentations do yeeld some delight, the flesh will spawn forth something of its own, but we delight not in that delight, it is not set on our score, And thus though doubting do a little please our flesh, even then when we are in the very act of resisting, yet, because the inner man is against it, this is not scored on our heads: if faith were absolute full assurance, then there were no place left for any doubting, but it is ever a true, but not ever a full perswasion, wherefore it is mixed with some grains of unbelief; but how is this found out? Thus. 1. We must see *whence* it comes. He that is unstable in all his ways, who is never at any true quiet, but when all without is quiet, growes unquiet like the sea with every storme, this is the *doubter*, the *double-minded man*; Not he who is in the right way, & labours under some doubting, but he that hangs betwixt two wayes and knows not which to chuse, whether God or *Baal*: this kind of *doubling* smells too rank of the flesh; like fish, salt it ever so much, yet it stinks, & the best may be (& most are) unstable in some of his ways: but this double-minded man is unstable in al his ways; like water which fashions it self to the figure of any vessel it's put into; if round, the water is round; if square, the water is square. The fluctuation which comes from a double and doubling heart is in  
iniquity.

iniquity hateful to God, but that dubitation which ariseth from a sudden or a violent temptation, is skipped over by God as an infirmity. Alas, we know but in part, and we cannot believe further then we know. Wherefore we believe but *in* part, we believe but *a* part of what is to be believed, and that part which we do believe we believe but in part neither: Now were our assurance as extensive and large as our faith, our faith being but of a part, and of that but in part, our assurance can be but in part. But now sith our assurance is lesse and narrower then our faith, our assurance must needs be but in part, sith our faith is but in part: Our comfort stands in this, Satan doth but sophister it when he would put it upon us that we do not believe at all because we are not so fully perswaded in our minde; whereas faith may be where it is not strong (as all true men are not strong) and full assurance of understanding is not ever where faith is: yea, faith which is strong in one thing, the same faith is not strong in another, a strong faith at one time may be weak at another time. It is enough that we have some evidence and assurance: & such as it is, it is too good to be sold, all the world cannot value it, it is above all riches and rubies: A signe it is of great love of money, when our grief is great for the losse of a little of it: so, to grieve much for a little decay of faith, is a signe of much love to faith. Though sometimes we having faith have not this testimony *to us*, yet we have it *in us*. A man may  
look

Part. IV.  
Chap. 1.

Cart. on  
Pro. p. 378

Simile.

Assurance  
our wages  
rather then  
our work.

look for his knife when it is in his mouth, and I would that we would leave disputing and hearkening to Satan, and turne our selves to thank God for the assurance we have, and labour with God to get more, to come to an higher straine: yet still to consider, that assurance is rather our wages, then our vwork. Let us work out our assurance, and go on in serving God day & night, in performing sincere and holy obedience, and then vve shall find that assurance will come on gradually more and stronger. No sinne but plucks a feather from our faith; and no obedience but addes a grain at least unto our assurance. Let's go on in the vway to heaven, haste on to perfection (vvhich is called an hastening to the coming of the Lord) from step to step, from strength to strength, make use of the assurance we have, and when we do doubt in any material thing, the Word vwill reveal it unto us. Turn vve our disputing into obeying, and obedience vwill bring assurance; vve are called before vve are justified, and we are justified not by our assurance, but by our faith; the just lives by *Faith*, not by *Assurance*, as a man lives by having; a soul, not by knowing that he hath a soul; our foundation is Gods Election; *The Lord knows who are his*; & though like children we know not him *many times* to be our Father, yet he ever knows us to be his children; as in sicknesse we live, though sometimes we know not our own Parents; *without faith it is impossible to please God*, so the text saith, but it saith not,

1 Tim. 2.  
19

Heb. 11.6

not without assurance. God may be said to be pleased with us, though we cannot be said to please him. God is pleased with us before we have faith, so as to give us faith: yet till we have faith we cannot be said to please him: it pleaseth God to cause his Sunne to shine on the wicked, yet the wicked please not him. Papists would fain lead us into a wood, when they tell in a long story that, and how faith is an *unevident* assent; as where Paul saith that faith is the *evidence of things not seen*, i. e. not evident to sense, to Reason: so in his Divinity it is an evidence of things not evident to a natural man, yet evident to such as have the Spirit: as a Mathematical Proposition is evident enough to one who hath Mathematical eyes, but not to a swain who will not be made to beleve, that the Moon is much bigger then his waine-wheel. To return: Satans common deceit is, to put us in doubts, that we do not beleve because we do doubt: But the contrary is the truth, that because we do doubt, it rather shews that we do beleve; we use not to doubt of that we have not. Doubting accompanies faith, and faith a little and a little eats out doubting, but not quite till we come to heaven. The argument follows thus: the tree shakes, therefore it is a tree: Satan saith, because we shake, therefore we have no faith: we say, because we shake and doubt, therefore we have some faith; we must set the state of the question right, and after look out sound reasons to confirm the

E

truth,

Vers de  
Justif. q. 1  
Heb. 11. 1



Inbecillis  
est animi  
relinquere  
veritatem  
propter  
difficulta-  
tem argu-  
mentorum  
In opposi-  
tum *Arist.*  
*de continuo*  
Multum  
adjuvat  
cor fidele  
noscere  
quid cre-  
dendum  
non sit. *e-*  
*tiam si dis-*  
*putandi*  
*facilitate*  
*id refutare*  
*non possit.*  
*Aug. de*  
*Heres.*

truth, then answer objections: thus Scholars do in their disputations, not go about to answer objections, before they are soundly settled in the truth; for this would lead us into a maze, and there leave us. Satan is a cunning Sophister, and will finde us work with fallacy upon fallacy; no sooner have we unknit one knot, but up starts another: whereas if we would make our selves strong, and clear in the truth first, when the objections of Satan would come to little. He that once is sure, that he is in the right, though he cannot spell out every riddle, yet will hold his own to die for it; and if Satan chance in some particulars to pose a beleever, yet he knows it is a fallacy, and in the general holds his own: he cannot be brought to stagger so as to question the conclusion, but rather gets him to God, and gets ground of his dubitations; and when all is done, such an one will not desert that which he knows to be right and certain, for that he cannot shake off every scruple, nor untie every knot? and indeed as the Philosopher observes, it is a note of a shallow brain, to forsake the main truth, because one cannot answer all the difficulties which are brought against it: one doubt will beget another, and we shall but run in a round, from scruple to scruple, in case we be in at the wrong end: wherefore lets not first go about to answer objections against our assurance, and then look after reasons to confirm our faith, but first confirm our faith by  
sure

sure proofs, and then we shall answer all objections the easier. This we finde in Tully an Heathen, who gives two reasons why men are so to seek in things perspicuous: one is, for that they do not fix their mindes and intentions on the light that is in things clear and perspicuous: the other, for that when they cannot dissolve such captious fallacies as are brought to the contrary, they desert the truth.

Part IV.  
Chap. 1.  
In Lucullo

## SECT. VI.

*Marks of our Assurance.*

**V**WE must not ground our assurance on such marks as are too broad, as Creation: for God made *Judas* the worst of men, and the Devil the worst of creatures. *David* (I know) did plead that he was the work of his hands: that was because he did answer the Law of his Creation: *outward* Profession is too broad too; this were good sport for hypocrites, the worst of Professours; for they may, and often make a glorious shew; but God is not fed with shews; there was one who *had not on the wedding garment*; thence Christ infers, that many are called, and but a poor few chosen; because many are as that one; Bare Profession is like *Sauls* armour, too big for *Da-*

Marks of assurance must not be too broad.

1.

2.

Mat. 22. 11

Quomodo projecto uno de multis, pauci electi nisi quia in illo uno multi.

Aug. in Ps.

61.

3. *vid.* Nor will civility carry it: the Pharisees were civil people, their righteousness is not in the matter of it condemned, but our righteousness must exceed theirs. Yet for all they were civil and strict, the whore is nearer the Kingdome of Heaven then the Pharisee, all who are holy are civil, but all civil people are not holy: they pay not God his own, therefore their paying men their own is too broad; they that build on their civility, shall go to Hell for this their civility. Lastly, many think the matter cock-sure, for that they can pray, make or repeat a Sermon, for that they have had trouble of minde within, and have suffered much without for Christ; but some can pray, cry Lord, Lord, can preach, *Have prophesied in my Name*, saith Christ; can make long prayers, and long Sermons: can give their body to fry as a faggot, and all this proves *nothing*: its one thing to suffer in the truth, another to suffer for the truth: one thing to suffer for the truth, another to suffer for the love of the truth; when 'tis to be feared they did suffer for the love of their own glory, rather then Gods glory; as 'tis to be suspected; for that they in word and in print are too brief in speaking, and cracking of their sufferings in the Bishops times. Hollow trees are rotten at the heart, and these hollow Professours are false and rotten within; for error may seem to us to have more probability then the truth, and 'tis no strange thing to see men suffer much for error, not as error, but as it seemes
- Mat. 5. 20
- 4.
- Mat. 7. 22
- 1 Cor. 13. 3

seemes to be true to them. They who glory now in their suffering then, shew that they did suffer too much for their own glory then. There is another mistake when men rest on things too narrow, as those were too broad; so these are too narrow, as when they build on properties peculiar only to true believers, but not common to all believers. Are indeed where faith is, but faith may be where these are not: as proper to strong Christians only. All Davids worthies were worthies, but *not like the first three*: such as excel, are not more children, but more profitable children: and the reason is, because they have these excellencies from some extraordinary parts and endowments of nature, from extraordinary helps of education, from an extraordinary degree and measure of grace and Gods Spirit, now all this concludes, it proves indeed, that weak Christians are not strong Christians, but it proves not that they are no Christians at all: neither is it strength of faith, but truth of faith which gives essence and existence to assurance. A strong childe is not more a childe then a weak one. This weaker Christians had best remember, lest the devil abuse their simplicity, and drive them to discouragement: What? saith Satan, Thou a beleever? dost thou not see how such and such put thee down? Do those duties, bear those crosses, hold out in those exercises, which thou canst not do; thou dost sink under half so much, its a signe that all is not well, thou dost so favour thy self. All this shakes

Part IV.  
Chap. 1.

Nor too  
narrow.

2 Sam. 23.  
19

not a Christian, I grant all is not well, its enough that the main is well, so long as we do what we can. Why? because the Proposition is not general; for all Gods children cannot do so, but only some which have such strength with them.

Again, some are made of such a temper as that naturally they are cheerful, and bold, and resolute: Now in this case also we must have more wit, then to give credit to Satan, when he cries out that such and such are cheerful, a're not so fearful, so dull, but full of Spirit, we must here wisely distinguish betwixt nature and faith; that though some be, yet all are not so valiant: the disciples had some faith, and were Gods children in the midst of their feares, as well as when they did rejoyce in tribulation. A weak faith seconded with strong natural courage, will go further then a great deal of faith, joynd with a timorous disposition in a man of a white liver: so a cheerful man with a little faith shewes many times more joy then more faith meeting with a melancholy temper: chaffe many times may be taken for wheat, and passions for zeal: affections of joy and feare are in themselves sensitive, and tast much of the task: but in the higher matters, called intellectual, 'tis certain that simply where is most grace there are most and best spiritual actions; as a lesse capacious understanding with more grace produceth more and more spiritual effects

fects then a large brain with lesse grace; and the higher operations of the minde are inorganical, and smell not so much of the smoak of the body. I dare affirm it, that a bold daring Spirit *without faith* may go further in some outward troubles sometimes, then some *weakish faith* shall do in a faint-hearted man.

Again, some by reason of their natural parts, and their bringing up do attain to that measure of Sanctification, that they have not been defiled with great sinnes, that they do not know what it is to be gamesters, to sit up all night at cards, to make an idol of a paire of Tables: He is taught that much gaming is a point of much intemperancy. Now here the Devil comes upon some Christians, Seest thou not what the lives of the faithful be? where God gives a man faith, he will keep him from great sinnes; he will so grace him, that he shall bear much fruit, but thy life (man) hath been unprofitable, thy service but little, thy failings many, thy corruptions great: and dost thou think, that God hath nothing to do, but to cast away his heaven on such a dry branch as thou art? why, this is false doctrine: for this befalls not all Gods children before conversion, as we see in *Magdalene* and *Paül*, nor after conversion neither still an end, for true faith may stand with falls, as falls with great faith.

The like may be said of an extraordinary measure of faith. Some of Gods children at-

Part IV.  
Chap. 1.

Scot. lib 3.  
Dist 13. q.  
4. & ad  
tertiam.

Videtur ludo deditus homo in temperans esse: *Arist. Eth. 4. 7. 6. 7*

tain to such a degree, that even by it they are as cheerful in outward wants, as in the enjoying of abundance; they are wonderful patient in the greatest crosses, exceeding thankful for the smallest mercies: so filled with a desire of the Presence of Christ, that they wish for nothing more then a dissolution. Now here we must be wise, and not take the devils part against God and our selves; when he tells us that we are not believers, because we have doubts, not only touching salvation, but touching maintenance: also too many risings are in our hearts when wronged, much discontents though our estates be too much for us: and for death, they are so far from desiring it, that unlesse it be in a passion, we are afraid to think of it. Our answer for all this is, that it is not so with all believers, nor with many at all times in the same measure; but as they are more or lesse assured of heaven, and affected with the excellency of it; *David* was a believer, and one of the highest forme, but yet *David* who was so confident at one time, was doubtful at another. He that sometime could say, *Though thousands compass me about to destroy me, yet I feare nothing*; at another time said, *All men are liars*, even the Prophets too, though he himself were a Prophet. He that at one time could say, *I shall not die but live, and in the Name of the Lord I shall do valiantly*, could say at another time, *I shall die one day by the hand of Saul*, and run his countrey for fear, contrary to what he had in promise from God; The same

Psal. 3. 6.

116. 11.

118. 10.

1 Sam. 27.

same *David* was not the same man in patience alwayes. He that could be patient when *Shimei* railed at him, and his servants egged him on, and that in Gods Name too; yet could break the peace, when *Nabal* crossed him. And whether he had not inward terrours also, and many doubtings too of Gods favour, as well as great consolations, who could tell better then himself as we finde in more *Psalmes* then one? As for his willingness to die at all times, let his own practice shew; what desire had he to be dissolved when he fled to *Achish* to save his life, and there behaved himself not like himself? The Disciples were well settled for their soules, yet did they stagger about maintenance here, as Christ intimates when he stands so much upon arguments to confirm them in it, that they should be provided for in this life; so that a man may make no question as touching his salvation, and yet make too great question as touching his maintenance here: and yet not doubt much of heaven; so that though it be true, that some do attain to that height of confidence, and obedience spoken of before, yet none always from their first conversion to their death, or if some do, (as *Paul* did) yet all do not. *Paul* was a full grown perfect man in Christ the first day, (if not houre) he was born anew, and therefore Satans argument holds not against us and our Faith, sith these be but particulars, and particulars serve not to build Conclusions on.

And thus we see that some notes of assurance are

Part IV.  
Chap. 1.

1 Sam. 29.  
13

Mat. 6.



Wide difference between salvation, and assurance of it.

*Omni, soli, semper.*

Things proper to believers.

are too particular, as those of the other sort were too wide and general: which notes on both sides must be heeded, lest on the one hand we presume too farre, or on the other despair too much, neither of which will end in our good or Gods glory: and therefore as in most cases a mean is best, so in this also; let us then comfort our selves with such notes as all Gods children do reach unto, being only sufficient to give to the soul full satisfaction in this question. Be sure to hold this firme to the death, that there is a wide difference betwixt salvation it self, and the assurance of it. One may seem to be sure to his own thinking, on false and erroneous grounds, when it is no such matter: and one may have assurance in him, and yet not be able to discern it in the houre of temptation, which is a kind of houre of darknesse. The very best have been to seek sometimes, and yet there is a Master-root which governs all within, and an immortal seed which more or lesse, first or last, will shew it self to be of God, and that by infallible demonstration; sometimes from the *cause*, and that is *firmest*, and holds up in fits of Desertion, but most times it disputes from the *effects* which are proper, agreeing to *all* beleevers, to beleevers *only*, and *alwayes* to beleevers, and this is *clearest*.

A few lines shall serve for such notes as are proper only to the Saints, and yet common to all the Saints at all times, this proof is convertible, all believers have them, and all  
who

who have them, are beleivers.

1. The Spirit of prayer shall begin to the rest: as breath is a proof of animal life, so prayer is of spiritual life, *Lam. 3.* the Prophet calls it breathing. And though it be so weak, that as *Paul* shews we cannot utter it, or (as the Prophet sayes) we cannot speak; yet there is still a secret lifting up of the soul; *Who-so-ever* (saith the Apostle) *calls on the Name of the Lord, shall be saved*: and all that are saved (except Infants) do more or lesse call on the Name of the Lord. Faith proves prayer, as from the cause: prayer shews faith, as from the effect; and what if we cannot pray as we should and would? yet a desire to pray is prayer, prayer being the desire of the soul. Do not say then, I cannot speak, therefore I cannot pray, a man is a man though he be speechlesse. Some tell us, that desire is rather a wish then a prayer, except it be intimated. But what needs this betwixt God and man? Betwixt man and man, praying and wishing may well be two things; but not betwixt God and us: the tongue of a man benumbed in a palseie for the fit is of no use; but the soul within is never benumbed, there is spiritual heat and blood in the soul, as long as there is life: as long as there is groaning, and but groaning, there is prayer, *Rom. 8. 26.* where groaning is, we doubt of death; but as long as there is groaning we know there is life; and sometimes this groaning is the most spiritual kind of praying. Nay, God himself will have us at a stand sometimes;

*Rom. 8. 26*  
*Aug. ep.*  
*15. 6.*

*Rom. 10.*  
*13.*

*Baine, help*  
to an holy  
life.

*Ipsium De-*  
*siderium*  
*tuum O.*  
*ratio tua.*

*Aug. in Ps.*  
*37.*

*Sive hoc*  
*dolemus*  
*quod non*  
*possumus*  
*orare, jam*  
*oramus.*

*Aug. ad*  
*Simplic. l.*  
*1. q. 2.*

Fides &  
non petra  
conceditur  
ut el pe-  
tenti alia  
concedan-  
tur. Aug.  
hom. 17.  
de grat. &  
l. arb. c. 14  
Prosper de  
vocat.  
Gentium,  
l. 1. c. 24.

Sealig.  
Exercit. 6.  
& 9.

Jonah 1. 5

times; for some time to teach us that not only the gift, but the very act of prayer is from him, and that God must give us the very act of praying as well as the faculty; it's certain, to pray is to ask in faith, and faith one must have, ere he can ask in faith: so that the first roote of faith is a grace given without asking that, having faith (I mean the first faith) without asking, we may ask in faith; and what if many times we pray not? yet our faith may not be said then to be idle; for when we are asleep our faith is not ever idle. Dreams often shew something to beleevers, which is not so in unbelievers, as the Philosopher saith, a virtuous man differs from a vicious man in his very dreams. To work, and not to work, are not simply opposites; but to work, and to refuse to work, this is formally to be idle, when we can and should work, and yet will not, which faith never doth; if then we can say, that though sometime it be so with me, that I am so stult that I cannot pray, yet it is never so with me as to resolve not to be willing to pray: nature may, and doth reach most men to call upon God, as the Mariners did call every man on his god: but to call upon the true God, and that in Christ, that is only where faith is; for natural reason doth shew much of God, but nothing of Christ; nothing shews Christ, but revelation of the Word and faith.

2. The next proper adequate is a conflicting against unbelief: this striving shews some

some opposition betwixt it self and it self. So Part IV.  
*Paul, I and not I*, Rom. 7. 20. and again, *I and* Chap. 1.

*not I*, 1 Cor. 15. 10. and againe, *I and*  
*not I*, Gal. 2. 20. Faith fights against all sins, but  
 most and chiefeſt againſt unbelief; I ſpeak not  
 ſo much of unbelief in reſpect of God, as of  
 Chriſt: I may call it myſtical unbelief, this no  
 man can truly ſee, ſoundly feele, thorowly be-  
 waile, but he that hath ſome faith in the Goſ-  
 pel, ſome belief in Chriſt. Reason is at a ſtand;  
 this is not only too high for reaſon, but it is  
 quite out of reaſons element; this is fooliſh-  
 neſſe to reaſon, it is not only above it, but  
 looked upon by the beſt reaſon, as a piece of  
 egregious folly: nothing in a man ſo great an  
 enemy to faith, ſo truſty a friend to his unbe-  
 lief, as *reaſon*: and upon this or the like  
 ground the very Heathen could ſay, that man  
 ſhould not be ſo wicked, nor do ſo wickedly,  
 were it not for his *reaſon*. But for the Law  
 of our nature, there may be ſome wreſtling in  
 an unregenerate man, and often is betwixt  
 his lower or middle region of affections, and  
 his upper of his underſtanding; but for that  
 fight which is betwixt reaſon and the Spirit  
 of grace in a man, that is only to be found  
 in the truly godly: and where ever this is  
 found, there is true piety, when the ſtrife is  
 betwixt reaſon partly ſanctified, and partly  
 unmortified: ſo that if we can finde it our  
 greateſt trouble, that we can ſee and believe ſo  
 little of Chriſt and his promiſes: this diſpu-  
 ting betwixt the law of our mindes, and the

Unbelief  
 myſtical  
 what?

Cic, de  
 nat. Deop  
 rum, l. 3.

law

Mar. 9. 24.

Luk. 17. 5.

law of our members is a proof, that there are good things in us. Thus in the Gospel; *Lord, I beleeve, help mine unbelief*: he saith, *his unbelief*, for it is properly ours: Faith and unbelief dwell in us too near together to agree; unbelief is a crossie piece, like an overthwart neighbour who is ever jangling and fiding. Do we sometimes say, *Lord, increase our faith*; and sometimes again, *Lord, help our unbelief*? then let us not say, (*we have much unbelief, therefore we have no faith*;) but rather sith I do bear my unbelief as an heavy burthen, and run sweating and blowing to my God to refresh me, and to give me ease in my soul against my unbelief, therefore I do beleeve, so then as bad an inmate as unbelief is, yet this good it doth me, that by its stirring the coales against my faith, I know I do beleeve. In skirmishing, this rebel unbelief many times gets the upper hand, but in the main shock faith useth to winne the day, as the *Romanes* used in all their battels to lose at first, to winne at last, though I confesse it doth often cost us hot water; many a prayer, many a salt tear, many a sigh, & perhaps many a fast too; this devil sometimes will not out but by a prayer and fast, we are put to starve and fast away the sorry Partner. We grieve when unbelief in some particular bouts hath the better, and are glad again when faith winnes the day; but we are never glad when unbelief is master; this crowing of unbelief, is but the cracking of a coward before he loseth the victory.

etory. Faith at last doth ever winne the day. Part IV.  
Where is no power above, there can be no fe- Chap. I.  
belling; so where all is quiet, there is nothing  
but unbelief; but where unbelief strives to be  
master, there it is not Master. It follows not,  
I have unbelief, therefore I have faith: but  
this follows, I cry to God for help against un-  
belief, therefore it is a truth to say, *Lord, I be-  
leeve*: for nothing sets the heart against unbe-  
lief, but faith. He that feels himself sick,  
and goes to Phylick against it, he may be sure  
he is not dead. Again, where is only histor-  
ical faith, there may be an opposition in regard  
of the history of the Gospel; but where the  
opposition is in regard of the myſtery of god-  
lineſſe, there is that faith which ſaves and  
juſtifies. This civil war betwixt a man and him-  
ſelf within himſelf, in one and the ſame faculty  
as touching beleeving and unbelieving, doth  
make way and room for peace; the more a  
man doth beleeve by an historical faith, the  
more he doth tremble at the wrath to come,  
as the devils do; but the more a man doth be-  
leeve with a juſtifying faith, the leſſe he trem-  
bles; for the more of this faith we have, the  
more aſſurance we have of our pardon and  
Gods favour, and the more we have of this  
comfortable aſſurance, the more we rejoyce,  
the leſſe we tremble. Faith indeed and ſenſe  
often croſſe one another; but yet when a  
thing is partly known by ſenſe, and partly by  
faith, (experience in part, and faith in part, may  
well conſiſt together) aſſent comes on the  
easier

Jam. 2. 19.

Mat. 8.

Joh. 20. 19

easier and the firmer, as; *Blessed are they who beleeve and see not*; so beleeve and thou shalt see; beleeve first and see after, let faith go before, experience come after, and both breed the best assurance.

# SECT. VII.

*A Case; How Faith and Assurance may be where finnes be?*

**W**E are often at a stand, whether we do beleeve or no, for that we sin so much and so often; were we all spirit and no flesh, then this would follow: but sith we carry about us a body of sin and flesh, as well as a stock of Faith; faith and sin be, and cannot but be in the same man: wherefore our falling oftentimes into sins, and sometimes into some greater finnes, proves no such thing, the acts of sin being not contrary to the habit of faith: its true, where fire is, cold is not; for that fire is, where it is, in the supream degree of heat: but faith is rather in remisse degrees, as warmnesse in water that is warme, mixed with some degrees of cold: besides, fire is a natural agent, which works according to the utmost of its vigour, but the habit of faith in the soule doth not produce its acts by any natural necessity, and a man who hath it, may use it, or not use it, nay may give himself for a turne or

Aquin. 1. 2  
9. 71. 8. 44

Part IV.  
Chap. I.

two to the contrary ; not that there is more power in the flesh then in faith, backed by the potent supply of the Spirit of God ; but by reason of our negligence it is , that acts of unbelief may not only stand with the habit of faith , but are compatible with the very acts of belief it self , unbelief is in our very believing, *I beleeve* , (saith he) *help my unbelief* ; the best is but in part , therefore the unregenerate part is in part in the very regenerate part. *Abraham* did not only shew want of faith , but want of wit in the matter of *Sarah* ; for, had he spoke out and said roundly that she was his wife , all had been well ; but in that he hid that ; and said she was his Sister , all was like to be naught , but because he did it by being overtaken with that potent passion of fear , God pittied him in this his infirmity ; for (as the Philosopher saith) one is subject to one passion, another to another, but all to fear ; a passion apt to shake the most constant man. I say the Lord did pittie his weakness , and his sinne proved an occasion to enrich him, he got sheep , oxen , He-asses and She-asses , Men-servants and Maid-servants by the bargain ; and this sinne *Abraham* did sinne after he had forsaken all for God. Yea, he fell into the same sinne againe , and prospered in that too. The like we read of *Isaac* ; no question the Lord did look upon that secret staffe of faith in *Abraham* , and *Isaac* in the time of these their sinnes. I question not but *David* did sinne when he counterfeited a fit

Gen. 12. 6

Gen. 26 .



of madnesse, yet that proved a means of his escape, and on that occasion he penned the 34. *Psal.* which shews, that the heart of a godly man is many times upright in the maine, in the very act of sinning; it's not hard to discern a seed within, when *David* fell into those mighty finnes of adultery and murder.

Againe, faith is not only seen in keeping us from sinne, but in the very manner of our sinning; for though a godly man finnes the same finnes with the wicked, yet not with that free and full consent; there is a flea the while in his eare somewhat within which offers a check and plucks him by the ell-bow, this is the sense of that in *John*, *He that is born of God finnes not*; not I (saith *Paul*) but sinne that dwells in me; thus in a godly man there is (*I*) and (*not I*) the voice within makes the heart to recoil against the flesh. So then, sith a godly man doth thus differ in the manner of his sinning, and not only out of his not sinning, but sometimes rather out of his very sinning, he may bring sure and sound proof of his faith.

Lastly, what if a godly man sinne the same finnes with the wicked? yet he doth returne home againe, he comes to himself, which the wicked do not, and this is one of the greatest acts of faith, to raise one up againe, when he is much weakened by falls into finnes: it shews great strength of nature, to wrestle out of a great disease; so it shews life and strength of faith, to pick up our comfort out of great finnes. *David* had never been suffered to fall into

into great finnes, had not God ready for him great aip of grace, to help his faith out of such great Raines of bloody finnes. It's not easie to stand; but when we are once down, and have thereby given Satan great advantage, it cannot be easie, but requires much strength and much grace from above to get up againe. Thus to rise, is not ever from a stronger *habit*, but it is ever from a stronger putting forth of the *habit* of faith into *act*. When thus we do return to our comfort, we finde out our faith more and better then ever, albeit it be not ever necessary that in resisting and rising up again we should ever work according to the utmost efficacy of our vertue. Ah happy fall, that have been the occasion of so much good! A godly man may say when the storme is over, I had been lost if I had not sinned: I had perished, if I had not perished: I had never been so well, had I not been sick: Little did I think that God did so love me, as now I see he doth: I did never think, that it had been possible for me ever to have got away such a guest, but to be the better for it too, oh unspeakable mercy. Had I beene told before-hand, that I should have sinned such a sinne, like enough I should even have sighed my heart to pieces, all the world could hardly have perswaded me that ever I should have come to my selfe againe: but now I see what true faith can do: I finde by this, that had I not had faith, I had been undone over head and cares in deep

Part. IV.  
Chap. I.

*Nec in resistendo nos  
resurgendo operari est  
necesse secundum  
tam virtutis nobilitatem.  
Bonaven.  
l. 4. D. 14.  
part. 2. a. 2.  
q. 1. ad illud.*

despair; this getting out of sinne doth more evidently shew my faith to me, and the work of faith in me, then all the sinnes that ever I have avoided and not done, or all the duties that ever I have done. Ah this is golden Phylick indeed, and I will make more account of my faith now then ever. Hereafter I will take the more heed, that I do not come to such a losse again; but now that the danger is put off so well, I hope I shall be for ever more established in faith, and in the assurance of my faith, the longest day I have to live.

## SECT. VIII.

*Answers to Doubts as touching little faith.*

**Y**ield not to the tentation, so as to think our faith is *none* at all, because it is but a *little*. Faith is weak sometimes for want of knowledge, *Rom. 14. 1.* sometimes for want of application, *Mark. 9. 22.* We finde, *Rom. 14.* (in favour of weak faith) the charge there and blame is laid on such whose faith was strong. But be our faith little or much, weak or strong, it is our *victory*, if we have no more then a grain of mustard-seed, the least of seeds, which bears great boughs (as the mustard-tree doth in thole parts:) it will remove mountains, mountains of sinns, mountains of crosses, moun-

mountaines of doubts; for faith doth not do the deed in and of it self, but as it doth apprehend the Lord Jesus; if a little faith did take but a little of Christ, then there were cause of trouble, because we must have all Christ, or we cannot have heaven: but now such a little faith doth lay hold on all Christ, all his merits and vertues and makes him all ours, all is well; a strong faith can apprehend but all Christ, and all Christ may be apprehended by a small faith: as the famous *Kendal* faith *The least degree of believe Carries that in it, which is a sufficient evidence though it be not sufficiently evident*: the person for some respects may not receive it; as there are scarce any who have all assurance, so some may go to heaven without any assurance: *so be*. Did faith take hold on Christ, and not hold him fast, our comfort were not firme; what boote were it to take Physick and not hold it in our stomach when we have done? but Christ died not only that we should have faith, and that our faith should have Christ, but that it should hold Christ safe and fast against all the gates of hell; a weak eye saw all the brazen Serpent (said *Austin*,) and a weak hand takes all the pardon, not some of the pardon only: This I say not, that we must or may sit down by a weak faith, and labour for no more: but when a man would faine have more faith, and cries our, *Lord encrease my faith*, and yet it will not be: then this weak faith must be this strong comfort: for God doth sometimes give

D. *Kendal*.

Luke. 17. 5

Phil. 2. 13

Aug tract.  
12. in Io-  
an. 3.

2 Pet. 1. 1

the *will*, and not the *deed* to performe, and yet then accepts the will for the deed: and in this sense a little faith may be said to take Christ for our justification, as well as ever the faith of *Abraham* did: perfect comfort may come out of imperfect faith. It is true, the stronger our faith is, the easier it is for a man to come to his assurance that he hath faith, but be the faith ever so little, yet if we be sure that we have faith, we are withall sure that we are in Christ, and so out of the least we may suck strong consolation, and in time it will overcome doubting. Faith and knowledge are two things, and it shakes not our faith to pieces, that many mysteries of godliness are so deep, that they cannot perfectly be understood, nor doth the imperfection of our inward sanctification prove the imperfect on of our justification, sith faith is a grace given because and whilest our sanctification is imperfect: when that is fully perfected, then faith ceaseth as touching the act of beleeving; all the matter is, that a *weak* faith is not so easily discerned, we all know that is said to justifie us, not in respect of the *entity* of it, but in respect of the *office* of it Christ apprehended by faith, or faith apprehending Christ, doth the work of justification: therefore faith is said to be a *like precious* faith. A strong child is easier felt then a weak in the mothers body: so when Christ is formed in us by a strong faith it is sooner perceived. A great star of the first or second magnitude is easie  
dis

discerned then a lesser star; They who have great faith use to have greater assurance, because a great faith is found out easier and sooner; but if one get a good eye, and come to know that he hath faith, and a true one, though a little one, that man needs not want for all assurance. A strong faith, not found out so fully, yeilds lesse comfort then a weak faith which we are certaine of; we are deceived if we think that our perswasion is weak, simply because our faith is weak, whereas it is because we doubt so, whether we have faith or not; Let a man once come to know certainly that he hath true faith, be it ever so little, he cannot but withall be perswaded that he is justified; and shall be saved. <sup>W</sup> Great cause have we then to study this point, to labour after faith; and after assurance that we have faith, many of us are very earnest after holiness, and we do well, and perhaps we are drawn to it by the beauty which shines in holiness and verue; we labour and labour, yet sometimes little is made of it; for that we do not begin at the right end. I would we would turne a new leaf, and strive more after beleeving, and above all, our getting to get faith and assurance of faith, and then holiness will come with the more ease. We strive earnestly against sinne, and much ado is made to that purpose, and withall its to be doubted, that sometimes we cry out about sinnes, more out of a conceit to be justified by good works, then for any thing else; else we would strive first and

most against unbelief; for true grace must be had from Christ, and nothing will fetch it from Christ like faith: nor is it any other vice so much as unbelief, that hinders this holy influence from Christ, to kill the worms which sins do breed in us whilst we are in these mortal bodies. I would we would put forth our selves more to get away unbelief, and to get faith, that vertue may come from Christ to us as from a living spring.

And as we must make out for faith, so for the free use of faith; for when we have it, we cannot use it without leave and power from God, without a continual supply of the Spirit of Christ. It is true, that morall habits which are acquired by us, when we have them, are under the liberty of our will, because the operation of them comes from power in us: but now for graces infused, and supernatural habits that are poured into our souls, these perfect gifts: *they come from above* by way of infusion; and when we have them, they are not under the liberty of our will, but the liberty of our will is under them, and we cannot use them at our pleasure, but as God shall give grace so to do. Wherefore we must to him to give us a power to act our faith, to put it to use, which *Paul* calls *the increase*; and if we ask it, we shall have it: he would not give the grace to ask, but that he means to give the grace asked. His goodnesse moves him to give us the gift to ask, and the same his goodnesse will move him to give us the

*Jam. 1. 17.*

*1 Cor. 3. 6.*

the thing asked : and be it but the least measure of faith , yet it carries heaven . The lost groat was *but a groat* : yet the woman lights a candle , and roves up and down to finde it , and finde it she did ; sith then one drop of this *aqua-vita* is worth as much as our soules do come unto , let us turne every stone , and move all the friends we have in heaven and earth , to get it , and turne and winde it the right way , when once we have it . Lay all upon it to get as much faith as we can come by ; for the more we have , the more sure we are like to be , the greater an earnest is , it doth not binde in law or conscience the more , but we do rest upon it the rather . But if we can rise no higher , yet if we can come to the least graine of faith , the day is ours ; more is like to be merrier , but one drop will bind the bargain ; for a drop of faith doth not help us to one drop onely of the blood of Christ , but all the blood of Christ , every drop of it is all ours , and all ours for ever . It is not for nothing then , that all the Bible over are more promises bestowed on faith , then on any grace of the Spirit else ; and Christ so commends faith on purpose , to make the mouths of the disciples water after it : When he had shewed what drink it was which would satisfie their thirsty soules for ever , they cry out , *Lord encrease our faith* ; we may cry out , Lord , encrease our patience , our hope , our humility , &c but all will vanish except we cry out , Lord , increase our faith ; if he encrease our faith he doth encrease all . Let us then dwell upon the

Part IV.  
Chap. 1.

Luk 15.8  
9

Luk 17.5.

sto-



Eph. 6. 16

stories that are in the Word as touching faith, that our teeth may be set on, our mouths water after faith, sith the least faith that is, will work the greatest wonders that a e: all desire victory, faith is our victory over *all the fiery or watery darts of Satan*; every several grace brings a victory over some several sin, as patience over passion, liberality over covetousnesse, and so in the rest; but faith doth give us a glorious conquest over all, beats not one Devil only, but the whole host of Hell. Above all (saith *Paul*) taking the sheild of *faith* wherewith ye shall be able to quench (not onely some but all the fiery darts of the wicked, that is, the devil: and what can Satan do without a dart? his manner being to fight like a *Parthian*, flying, casting his dart when he runs away. And if we have lesse faith then we had, then we have some left still, and perhaps we do but think so neither; when we were young, heat and passion went with us for zeal, yet this was but chaff; now the chaff being blown away, the heap left is little or nothing but wheat; so that we have lesse chaffe indeed, but not lesse wheat: we have in age lesse pride, passion, presumption, conceit then we have had, but more true faith, and true zeale then we had, therefore above all things take unto you the sheild of faith.



## CHAP. II.

*Of resisting sinne.*

**I** Crant an unregenerate man may resist sinnes primarily *against nature*, before they be done, when they are a doing, and disallow them when they are done; but not sinnes meerly against *supernatural light* and revelation of the Word. *Aristotle* saith, all that are drunk, do repent them when they are sober, because it is sinne of natural shame, and yet on another occasion the drunkard is for his pots again; wherefore this granted hurts us not, (that some unregenerate men may resist and disallow some sinnes,) some tell us that there are some things that are evil intrinsically, and are forbidden, because they are naught of themselves, and that there are things indifferent in their natures, and sinnes onely because they are forbidden; which seems to introduce a *summum malum* and to question whether God be the only *summum bonum*: if their be things which he doth command, because they are of themselves simply good. *Chrysostom*

Twisse  
vindict. l. 2.  
com. 1. & 5  
n. 5.  
Navar.  
Manual.  
prælod. 7.  
n. 18.

af-

Contrary  
deos ora.

Aug. de.  
pecca. l. 2.  
c. 15.

Omne ali-  
ud a Deo i-  
deo est bo-  
num qui a  
Deo voli-  
tum. l. 3.

D. 19. q.  
in quæstio-  
ne.

Omne pec-  
catum ideo  
est malum  
quia est pro  
bibitum.

Aquin. 1. 2.  
q. 72. a. 6.  
ad. 4.

Neque u-  
nius ani-  
mo multis  
sufficere po-  
test cupidi-  
tatis sed  
ab alia, alia  
opprimatur  
& divisa  
fit imbe-  
cillus cum  
alta domi-  
natur &  
totum ad  
se trahit,  
Chrys. in  
Gen. 1.

Gen. 2.

affirmes, that the very nature of things done doth not make them good, but the command and will of God. Nothing would be a sinne were it not forbidden by God, saith *Austin*, and *Scotus* disputes it, that every thing but God is good, because it is willed by God: and indeed if sinne be the transgression of a law, there must be a Law before there be sin, if there be any thing a sinne, but as and when it is forbidden; as there is nothing good but as God wills it, so there is nothing evil but as God nills it; the things said to be forbidden because they are intrinsically evil, were forbidden by that unwritten law, called the law of nature, which is Gods Law as well as the Law written in Tables of stone first, and in books after. But my businesse is not to dispute, but to shew that to resist and disallow sin, is not a sure proof of grace; a moral man onely may and doth disallow sinnes against nature and other sinnes too; sometimes because they are base rather then bad, sometimes he may set himself against one sin out of love to another; for though vertues do not, yet sinnes may and do crosse one another, sometimes out of shew, againe out of feare, but to make head against all sinne as sin, out of the love of God; above all things, to the contempt of our selves, and to hate all sinnes, as well as not to do them out of hatred to the naughtinesse of sinne, to the contempt of the world; this is it which proves a change of our nature. Books are so full of this, that there needs not much more.

As

## N. 2.

As an unregenerate man may set against some finnes in the doing, and disaffect them when they are done, and yet be still unregenerate for all that : so a regenerate man may yield too much, too long, too often, to too many finnes, and yet be *Regenerate* for all that, but give full consent to it, and to take full content in it in doing, and when done, that cannot be, when the fact is, and known to him to be a fault. *Paul* hath made this clear to our hands, first in finnes of omission, The good that I *would*, I do not; then in finnes of commission, but the evil which I *would not*, that I do, yet all this while *Paul* was a regenerate man, though it were thus with him, and it proved him a regenerate man, because it was thus. He did the evil he would not, in a remisse degree, therefore he saith it is I, *and not I*, but sin that dwells in me as a tyrant, not as a King : I know that the best of men may on occasion fall into the worst of finnes, The *Milesians* (saith the Philosopher) are not fooles, yet they do the things which fooles use to do : so many godly men are not wicked, yet for the matter of their actions, too many of them fall too much, and too often into too many of the same finnes which the wickedest men do *practise*, but not in the same manner and degree. It is a truth, that usually godly men  
do

Rom. 7. 19.

Esb. l. 7. c.  
8.

do shew some of their uprightnesse even in their very *sinning*, and sometimes more of their uprightnesse in their sinning then in their obeying: for, when Satan thinks he hath a man where he would have him; and when corruption is strengthened. and grace is weakened, yet then to finde a striving within against sin, and such a striving as never gives over till a man hath gotten up, and is come to himselfe againe, this shews much uprightnesse and great sincerity of the heart, *the heart being the worst piece in a wicked man, and the best in a good man.* But still the question remaines, whether when he sins he do not consent to it, and delight in it? I answer, consent he doth to the fact, and in some sort to the fault too: else he could not do it. It is not possible for a man to be drawnto any thing simply against his will; for the will cannot possibly be forced, that were to unwill the will: some tell us, the outward imperate acts of the will may be constrained, but not the inward elicit acts: but the work must begin at the inward eductions and motions of the will; and if *Velle & nolle*, to will and nill cannot be forced, then the imperate acts that are the execution of those, cannot be fully constrained neither: it's granted the flesh doth consent, and I hope the will is partly flesh, and as far at it is carnal, it will and doth consent to and delight in sinful propositions: yea the worse they be, the more of it self the fleshy part doth delight in them; yet *Paul* saith, it was not

Neque animus a factis excusatur quando dicitur aliquid non ex animo fieri, quod tamen non fieret nisi animus facendum dederet. Aug. de Mendac. c. 7.

not he, but sinne which dwelt in him, the law of his mind was against it, and the minde of a man is in a manner the whole of a man, the will as regenerate hath a masterly authority over it self as it is fleshly, and doth call it into question for rebellion, and this is seen more after the deed is done, then many times whilest and when it is a doing. I think no free act of the will can be without some precedent or concomitant delight in the will: but this delection lasts not, it pleaseth not: This difference is in *Seneca*, *Epist.* 39. that in the wicked vices are turned into manners, and that they do not only tickle with some delight but please; but in the good and virtuous, they are out of their element, vices do delight indeed, but they do not please, because this itch of delight pleaseth not; there is then some kinde of consent, else the thing could not be done: yet it is but a *semi-consent*, not a *pleni consent*: it is done not simply against the will but against the minde rather; it is a mixt action partly consented unto, and partly not consented unto; and the more we consent before, the more penance it puts us unto after, this *after grief* is enough to free a man from the guilt of sin, in case it be thus more or lesse in all sinnes we know to be sinnes, and more especially in such sinnes as nature skips over, only the light of the Spirit with the revelation of the Word shew to be sinnes (as the first motions of unbelief in respect of Christ, errors about the Trinity, not doing Evangelical du-

Part IV.  
Chap. 2.

*Mens cu-  
jusque is  
est. quisque  
Cic. somn.  
Scipio.*

*Nallus est  
adus liber  
volun variis  
sine aliquo  
delectatio-  
ne praece-  
denti in  
voluntate.  
Sic. l. 3.  
D. 15.*

*Arist. Eth.  
l. 3. c. 1.*

*In vitium  
est quod  
molestum  
est in peni-  
tentia quin  
penitentia  
est invitum.  
videtur,  
Arist. Eth.  
3. 6. 1.*

ties

*Nulla re-  
sistentis ju-  
diciū  
quod habes  
ante ten-  
tationem  
aliquo mo-  
do remanet  
saltem vir-  
tualiter et  
iam pra-  
sente  
passione li-  
cet non  
simpliciter.  
Durand. l.  
2. D. 30. q.  
5. n. 6.*

ties or doing them the wrong, or the next way,) there are sinnes only because forbidden by the Word written and the law of God, and by the law of our regenerate minds; now in case our heart do rise as touching these things it cannot but be a proof of the dwelling of Christ by his Spirit in us. The summe of all is, that an unregenerate man cannot resist sin as sinne, for then he would more or lesse resist every known sinne; what a man doth as a man, that is common to every *Man*. A regenerate man may yield to sin too much, too long too often, yet there is an immortal seed lurking in him, fed by an immortal spring, which will by the influence of God bring him to himself againe, which is virtually a resister of all known sinne, and will at last actually so resist sinne, as to master and conquer it.

The comfort of all is, that though it be long first, yet he shall recover out of his falls: in the mean time he may learne to wait. In law a woman is interpreted to be free, if being assaulted she do resist and cry out. Resist, cry out to God, and in the Court of heaven we shall be held as guiltlesse and faultlesse. Howsoever with a broken heart give it time, and God will grow friends with us againe: see this in the Prodigall youth, who did runne away from so loving a father, but at last he came to his father, and then he that before thought himself too good to be a sonne, being humbled, he thought himself not good enough to be an hired servant; I am no more

wor-

worthy to be called *thy servant*. The Prodigal did not what he did by chance or mistake, but wittingly and too willingly: He would have his portion, nothing would serve him but he must have his portion in his own hands, and for all this when he was once humbled, his father at the first sight, ere he spake one word, took him into his favour: where sinne had abounded, grace and favour did superabound; the text saith the *best robe* (the original is, *that robe, that prime robe*, as if he should say, the robe of all robes) was scarce good enough for him; the Prodigal said not he was no son, but that he was not worthy to be called a son. Go on then and return, expect more sense of Gods favour then ever, and know that the *robe of righteousness* is thine. I speak not of having a *new robe simply*; but a new claime: not a new title, but a new fruition of an old title. And what if our sinne be since our calling? so was the sinne of the Prodigal: he was a sonne had God for his Father before he turned Prodigal, yet at last his Father did not hit him in the teeth with old matters, but of the two was rather angry that he came in no sooner.

But it is weeping crosse brings me in; So it did the Prodigal; he made a vertue of necessity, yet he found favour in his fathers eyes.

But I did not feel any actual resistance in the doing of what I did. No more do we finde that the Prodigal did: he was carried headlong against his general resolution, so may we

G

be

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Chap. 2.

τιω' πολυ  
τιω' προ-  
τιω'.

Ob.  
Sol.

Ob.  
Sol.



be when the tentation is sudden, violent, cunning, one, or all these.

N. 3.

*Some brief particular cases about resisting.*

1. About resisting in dreams.

*Arist. Eth.  
l. 1. c. 13*

*Plato in  
Theaeteto.*

*Hipp. de  
insomniis.  
Galen. de  
prophagiti  
et insom-  
niis.*

A godly man, whether he eat, or drink, or sleep, or dreame, must do all to the glory of God. He is under God and his Law; sleeping and dreaming as well though perhaps not as much sleeping and dreaming as waking. The Philosopher, though an Heathen, said long since, that his vertuous man differs from a vicious man in his very *dreames*. And another holds, that the dreams of Philosophers ought to differ from the dreams of other common men. And we finde in the old times that God himself did make use of dreaming dreams for the good of his Church. The manners of the minde do too much follow the complexion and humours of the body, and the body doth much in dreams; in sleep the rational soul is not immediately bound, nor the Phantasie neither, but by participation. Sleep is properly a *ligation of the outward senses*; therefore the wisest of Physicians make use of dreames, to finde out what humours most affect the body, and sick mens dreams discover somewhat of the body: why may not much be had out of dreams to discover the quality and complexion

on of the soule? In the day a man hath great help from his reason, and from other occasions: but in the night when one is asleep having not his reason at command, one would think that Satan then had the advantage, and so he hath too much, and the rather for that the sensitive part of a man doth do much in dreams, the proper organ of dreams being the phantasie a *sensitive faculty*. And besides, Satan can do nothing immediately on our wills, but he can infuse almost what he will into our phantasie: whence we read of diabolical dreames. Now then for a man to finde himself much free from sinful dreames (excepting some few who scarce ever dream) & when they come that his heart is set against them, even to cry in his sleep, because his fancy is carried away with wicked thoughts, this is an high point of resisting; chiefly if when he is awake, he humble for it and go to God to be his friend, not only in his thoughts waking, but in his dreames sleeping, and do order his multitude of businesse in the day, that his dreams may not favour of *Vanity* or worse in the night; we cannot be ignorant how much our holy God and his holy Angels did use to do, and can do in causing and ordering our dreames in the night, except we be ignorant in the Scriptures. Corruption in our sleep hath a great advantage over us, over it hath when our senses are free, the pores (as 'twere) of our souls lying too too open. And the devil being an Angel is able without our

Eccl, 5. 3.

Intelligit  
speculando  
phantas-  
mata. Arist  
de anima,  
l. 3. c. 7.

leave (though not without Gods leave) to breath inspirations into the fancy of man; immediately without use of the senses, and to offer them to the understanding; now albeit the understanding do not use the phantastie as an *organ*, yet it must needs ordinarily use the phantasies of our imagination as an *object*: As also Satan can do much by the mediation of our phantasmes, to tickle with delight and to juggle the consent of the will: & which is more, I think the devil hath some power to cast in some flashes of illumination into the minde, and can hold a candle to our very reason; and for the sensual part of a man, he can follow it immediately with suggestions one upon another, and so to stir up desires and delights. Wherefore, if when we are asleep, and are under so many and so great disadvantages, we find that our hearts even then can and do rise at sinful dreams, and are ready to wake for the grief we have at nocturnal suggestions; it is a fair proof that we do resist and disallow sin with a thorow dislike.

## N. 4.

*Quest. May not a regenerate man yield to a lesser sin to avoid a greater?*

He may, but he ought not. I know not what sin for the substance of the act a regenerate man may not do except the blasphemy against the holy Ghost: that sinne he cannot do, because

cause he cannot sin that sin, but he must allow it in judgement and affection. Philosophers tell us that warme water works as cold in relation to hot water: and we look on a lesser evil under the colour of good when it is so put by a greater sin. But it is a true rule, that a lesser sin allowed and made choice of, is more guilty then a greater sin yeelded unto by occasion of some cunning or strong temptation: and therefore it is not properly to chuse a lesser, but rather a greater sinne: we must not chuse a lesser, were we sure we should thereby avoid a greater: we must stand it out against all known sins, great or small, and leave the successe to God: for if we must not do the least sin, that the greatest good may come thereof, then we must not chuse the least sin that is, to avoid thereby the greatest sin in the world. For if we must not (as we must not, Rom. 3.) *do evil that good may come thereof*, no not the least evil to procure the greatest good, for that the least sin is directly against God the chiefeest good, then much lesse may we do the least evil to avoid the greatest evil that is. Let the avoiding of the worser evil be counted comparatively a certain good, yet it is a lesse good, then for that which is *simply good* to come thereof. Sith then, any evil is not to be done, that any good may come thereof, it follows that a lesser sin is not to be done, to avoid a worser sinne. It is against the nature of any sinne whatsoever, to be chosen; sin is not eligible upon any

termes whatsoever. Treason may be an occasion to illustrate the grace of the Prince: yet treason is not to be chosen on that condition; a fever may accidentally be an occasion to settle our health, yet a man ought not to chuse a fever on those termes; one sin may prove a means to cure another, as one disease may another, yet not to be chosen at all. There is no good connexed to any sinne, that we should rather chuse then that good to which all sin is opposite, that is, that divine good which is in God, as is demonstrated in all the commandments of God.

N. 5. A case.

*Whether, when a regenerate man doth (as sometimes he doth) sin against knowledge and conscience, he therefore doth allow himselfe in those sinnings.*

All sins are *materially* sinnes against conscience; for if sinnes be (as they be) breaches of the Law, and this be (as it is) the rule of conscience, then sinnes must needs be all of them in this sense against conscience. But those are said to be *formally* & actually against conscience which are done against the *known checks* of conscience, and such a *Regenerate* man may fall into; and herein we grant he doth sinne with too much allowance, yet (as before so) we say it is but a semi-allowance, but not a pleni-allowance; there is not a dead,

dead, but an hid principle within, which when it comes to it self will recal all. A man in temptation is like unto a man in a stinking dungeon, the smell is a little death unto him at his first coming; but when he hath been in a while, there is the same stink, but he smells nothing: No sooner is he out of prison and taken the fresh air, but he smells the stink of the prison if he come but nigh it: so at first in the temptation there is a smelling of a stink, there is no stink like unto sinne, in a sense there is nothing stinks but sinne, or long of sinne; nay, sinne makes the sweetest smell that is to stink; it makes the Word the savor of *death unto death*, the stink of all stinks; but when one is once accustomed to the jakes of sin, he smells nothing; but when he is off from that stinking puddle, and hath recovered the free use of his sense againe, the stink of sinne is smelt and is anuysant to us: so *David*, *My wounds stink because of my foolishness*: and stinking wounds do threaten danger: and this shews that there is in a godly man when he is at the worst, some seed or other of grace in ope corner of the heart or other, of a dissenting quality from sin; which when time serves, and the storm is over, will bring forth fruit unto righteousness: and therefore it is said not *seed*, but *fruit* is sowne for the righteous: wherefore in a righteous man there is a feminal antipathy to sin.

Part IV.  
Chap. 2.

Simile.

2 Cor. 2. 16

Psal. 38. 5  
Habeat ali-  
quis sanum  
olfactum,  
sensit quo-  
modo putre-  
ant peccata.  
August. in  
locum.

## N. 6. A case.

*How can a man sin, such sin is first in the will,  
& the wil can will nothing, but what is good?*

Rom. 7.  
Error in  
intellectu  
non potuit  
esse ante  
primum  
peccatum  
circa prin-  
cipale obje-  
ctum, sed  
error pro-  
veniens ex  
nescientia  
vel inconfi-  
deratione  
alicujus  
circumstā-  
tia erat &  
fuisse neces-  
se est in in-  
tellectu A.  
dami ante  
primum  
peccatum,  
Durand. l.  
2 D. 5. q. 1  
n. 11. & 18

It is true, the will cannot reach beyond its own object which is good: but what good? either that which is good, or that which appears good; good in truth and shew, or good only in shew and not in truth. The will may without sin take a lesser good, and leave a greater: but then it is sinne, when the will doth will that which is good onely in shewe: there is somthing or other steps in and cozens us, making us beleeve, that for the present exigence it is better to take the good of pleasure, or profit, or honour, rather then of holinesse, or honesty. There was a *nescience* in the understanding, before there was sin in the will of Angels or our first parents: *not knowing of many things*, and yet is in Angels; but no deceit or ignorance of any thing it was bound to know before there was sinne in the will. Errour in judgement is a punishment and consequent of sin: the punishment must needs have been before the crime, if there were. errour in the judgement before sin in the will, and God should have been a punisher of the creature before the creature were as an offender. 'Tis true, *Paul* saith, *1 Tim. 2. 14* that *Eve was seduced, being in the transgression*: so that she was in the transgression, before

fore she was deceived: if not before in time, yet in nature: this her being seduced was not her first sin; for though it did go before the outward act of her sin, yet it did follow her sinne of internal pride of her heart: for the woman had not given credit to the inticements of the Serpent; except first her minde had been tainted with the love of her own ability, and with a certain proud presumption of her self. *Chrysostome* drives at this to be the sense of that place, that *Adams* sin was as no sin in comparison of the sin of *Eve*. Howsoever, notwithstanding this place it holds firm, that sin begins at the will, & if the understanding present any evil to the wil as evil, the will cannot will it as evil; therefore evil comes clothed in the skin of a sheep; and the appearance of goodnesse arising out of the profit, or pleasure, or honour which sin brings in the mouth of it, cheats the will to accept of that which is evil, but doth not come in the appearance of evil. Thus sinne crept into the Angels at first, when there was nothing to bribe them to sin from within or without; nor was there any thing, but the Serpent without to draw *Adam* aside, but the mutability of his will. God took no grace from the Angels, he took none from *Adam*, but withheld the actual supply of his spirit, and so sinne came in, sinne having only a *deficient* (not *efficient*) cause; and thus *Adam* sinned, and let in a flood of corruption into us all. The Apostle doth not say, that *Adam* sinned not, but that he

was

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Chap. 2.

*Diodo. de lib. Christi.*  
l. 1: *Becin.*  
*Sum. par. 1*  
*Tho. q. 49*  
2. 4. 2d 1.  
*Aug. de Civ. Del.*  
l. 7. c. 11  
*Epist. ad Olympium.*



*Zabarel. de  
facult. an.  
mā, 6.13*

*Vid. App.  
Lumbardi.*

*Video me.  
liora, dese.  
riora se  
quor.*

was not deceived, i.e. not deceived as Eve was by beleaving the Serpent. Some tells us, that the will must necessarily follow the last dictate of the understanding: but herein I think they tell us a tale. I must tell you what a great Scholar and a great man told me long since; that the practick understanding and the will are one and the same faculty; and if so, then the will by this Philosophy must but follow it selfe: and were this true in Divinity, then there needed onely a distinct and cleare enlightning of the understanding: there is no use for grace to sanctifie and rectifie the will, which was condemned long since as a brat of *Pelagius* in *Paris*: nor were there left to the will any power to resist or to refuse. It is in so many places of *Scripture*, that I think it lost labour to cite any, that the will is as Queen Regent, the understanding but as Lord President of the Councel: and though the will cannot go out of her own object, and cannot act without the understanding, yet the will hath power over the understanding, and not the understanding over the will; yet both under God; the will is more corrupted then the understanding; and how de a sin quarter most in the wil, if the wil have nothing to do, and cannot chuse but follow the last resolution of the understanding? I can chuse whether I will understand this or that: I can chuse whether I will, will it or not; I can see the better and follow the worser: and thus when we sinne, we are said to sinne against know-ledge.

ledge. No man can follow the worser as the worser, though he saw it to be the worser in the view of it in the general, yet a lions being of singulars, he takes it when its to be don and chosen, to be the fitter, and in one respect or other, the better from the present exigence. The Heathens saw, that no man can will vice as vice, but under some other colour. And *Austin* saith, that not only we *would* not be miserable, but that we *cannot* chuse to be in misery as such: so that when men make away themselves, they do it not to be in misery, but in the push they do it, as thinking to be freed from misery: and therefore it is held, that there is some mistake by reason of ignorance, if not antecedent to it, yet concomitant with it when it is made choice of, as *Paul* saith, *It is not good to touch a woman, yet to avoid fornication, it is good.* So again, *Hushai* said, The counsel of *Achitophel* was good, but not at that time: so because it is known to be naught, the mind saith it is not to be done: but the will being corrupted casts a countermand on the understanding: & then forsooth, to avoid molestation, to woe som advantage or other, it is concluded as fit to be done, & here there is no full allowance, because there is such strife and dispute whether fit to be done or not; it being natural to us to desire to be eased of the present tentation, it matters not on what terms. These two Arch-jugglers, sinne and Satan, do often cozen us out of our general resolution, when we come to particular actions,

by

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*Enchirid.*  
c. 73

*Scot. col.*  
lu. 19

1 Cor. 7

Simile.

by casting a mist, before our eyes; that like as in a mist we cannot know where we are, when we are in places we knew well enough out of the mist, and so we loie our selves and our way: but when the mist is gone, and it once clears up, then we enter into complaints with all the bitterness imaginable; then we wring our hearts & hands, and are even ready to cast our selves into the pit of despair; & wo is me (saith such a sinner, when his eyes are once open) that ever I was born to sin thus against knowledge, conscience, and mine own resolution! This complaining after, shews how it stood with us before, that we were betwixt two, and did not fully allow our selves in it, but were led aside into a wood by our own concupiscence; and therefore we must comfort our selves, that all this was but in the fit, that it was rather the sickness which I was under, then I that did it. Learne hence, that knowledge without strength of faith and hope in God, will not do; that our resolutions of themselves will not hold; that in part we may and do allow that in our affections (which are so many little *wills*) as delightful and convenient, which we did disallow in our judgements. So that there is allowing and disallowing, a consenting and dissenting in respect of divers faculties, or of divers principles in the same faculties; but the judgement carries it at last, and draws from us bitter teares and heavy complaints, that ever we were so foolish in our imaginations, as to do that

Rom. 7. 20

that which we did know to be naught. I do it as I am flesh, I do it not as I am Spirit. And thus we see how a man is said to do a thing he knows to be naught, and yet in the higher and better part of his soule he disallows, which is the reigning part in *rule* ever, in *act* often.

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Chap. 2.

## N. 7.

*As touching resisting, when it is doubtful whether the fact be a fault or not.*

All regenerate men should be on the safer side, and should shun all that hath any appearance of evil *to them*, though it do not appeare so to others: or if it do to others, but do not look like sin to them, then this rule doth not binde them: and for necessary duties, all the appearance of evil must not hinder us from doing them; we must not leave any thing undone, which is and ought to be done, for all the *shews* of evil in the world. But such is our corrupt nature, that we are too willing to believe what we are willing to have, and if the conviction be not full and cleare, a good man may venture too farre in sin, and suffer his cunning wit, and false heart to deceive him, as though it were a great question, whether it be sinne or not; thus because he is not willing that any pleasure of his should be sin therefore when some good and learned men publish any thing in defence of gaming, they

1 Thes. 5.  
22. *Others*  
in locum

Gen. 2.24  
 Mat. 23.1  
 Mat. 23.9  
 8

Magn.  
 moral. 1.2  
 2.6. Eth. 1.  
 7. c. 7.

they write upon it that it is not to be questioned; but that it is lawful, and are over head and ears in Tables, Dice and Cards, ere they are aware: and when *Abraham* a man famous and known for his holiness, was enticed by his beloved *Sarah* to take *Hagar*, the Church might well wonder how on a sudden they were full of foolish and strange Polygamy, which once grown to a custome did so beblinde the very best, that one would think they did strive who should multiply wives most: and when this disease was once entred into the Church by the hands of *Abraham*, it was practised as though it were rather a vertue then a vice, albeit directly against the institution, neither was it cast out of the Church till the captivity of *Babylon*. Look on the Word, it is out of question polygamy was and is a sinne, but look on *Abraham* first, and on all the worthies almost in the Church, and if at first they did make some scruple and question of it, yet being led aside by their own concupiscence after *Satan*, it was in their sense out of question that it was a lawful thing to have more wives then one, & that without sin. The Philosopher notes of *Endemus*, that he prevailed much in disputing for pleasure, because he was no voluptuous man himself: men did imagine, that he spake the truth, because herein he did not speak for himself, and thus we see how apt we are to venture upon things that are naught without making any head, or resistance; because we are led on by the example or doctrine

ctrine of some men in fame for holinesse, or learning or both. Part IV.  
Chap. 2.

Indeed if we forbear and resist upon every scruple, we shall never sit in quiet in our hearts: for, what with the cunning of Satan, and the deceit there is in sinne, we are soone brought from one scruple to another, till we scruple at every thing and forsake all Ordinances as the safer side. Some question, whether it be not superstition, to abstaine from a thing as unlawful, except we be sure of it? 'Tis true *Paul* did forbear to take pay: but he did not refuse it as a thing in it self unlawful, but upon other considerations. In matters of Divine worship to forbear as sinful, when 'tis no such thing, is *negative superstition*, as, Touch not, taste not, handle not: but in another case when men are not settled, but rather as *Meteors* hanging betwixt two, & though one use all ordinary diligence cannot tell which is which; a regenerate man may step too farre, and do that which is sin, but not as *sin*, because is not sufficiently convinced that it is an error or a sin; sufficiently convinced, I say, for if a man stay till he is so convinced, that no scruple creeps in, there will be no resolution at all; for Satan hath (as they tel us, who have great skill in opening the secrets of the *black art*) great advantage to work almost what he will (God permitting) on the phantasie (which is the looking-glasse of the understanding) and can thereby fill the head of a man full of proclamations,

Col. 3. 21

Wierus de  
Praestig.  
Dum. l. 3  
c. 9. & de  
Lamias, c.  
20.

and

and cover all with a mislead uncertainty : so that if we harken to our own foolish wits, and vaine hearts we shall do nothing but stumble at straws, whilst we are under the lure of the tentations of our own concupiscence, and the guiles and wiles of the devil. But when the doubts are such and so grounded, that it doth so perplex us, that we cannot finde any probable light, to finde out which is which, which lawful, which unlawful, here the safer part is to be chosen ; provided, that there be not something to move us to doubt of these doubts, whether they be true doubts or not ; so that we must abstaine from all appearance of evil, if in abstaining there be also no appearance of evil, else we should be bound to that which is contradictory, as to abstaine & not to abstaine from the same thing : wherefore we must resist and desist when it hangs in suspence, which is which, but when we come to look upon it as very probable and morally certain it's sufficient to settle us ; else who can tell how to do his duty to his father, or to his Prince, sith he can have no further certainty then moral assent built upon the credit and voice of other? which voice we have all reason to beleeve, and no reason but to beleeve : so that still the Sun shines on the safer side, as it is safer not to game then to game, not to polygamy it then to venture on it, not to put money to usury then to put money to use, not to follow the fashion then to dote on *strange apparels*? it being out of question that it is no sin

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finne to abstaine from these practises. And when once we are settled on good grounds (as all ought, and do desire to be) then we must not turne again to unstable doubting, because we are assaulted with some arguments we cannot answer. There were a Sect of Philosophers, whose opinions was, that nothing could be known for certain, but this one point, *that there is nothing certain* wise and learned men have agreed, that it shews great weakness in a mans brain, to have his principles shaken, because he hears or reads some objection to the contrary, which he cannot unriddle. Alas things that are false, may many of them many times come with more shew of probability, then that which is true. It is enough that we know it to be a fallacie, though we cannot in particular discover *how*, being we know it to be contrary to that which we *know* to be true.

Sceptici.

Cic. in Lucullo.

Arist. de continuo.

Cic. in Lucullo.

H CHAP.





## CHAP. III.

## Of Prayer.



Prayer was proposed as an instrument of great and necessary use to save us harmlesse from sinful motions, and Satanicall tentations: and the best that are, are daily to cry out, Lord, lead us not into tentation? Lord, pardon us, for that in many things we are drawn aside by our own concupiscence; and in many things we sin, *the best of us all*; Lord, take away our concupiscence, now some, then some, till thou hast taken all away? Lord, keep away, and break the blow of Satans tentations. And as we are to pray away our *sins*, so we are to pray away our *doubtings*; Lord, help our unbelief; Lord, exercise our faith. And that we may the better hold out in Prayer, we must not only have an eye to the *Will*, but to the *Power of God*; the best that have been, have been apt to stumble at the Power of God; so *Moses* for a man. Can God feed six hundred thousand in the *Wildernesse*? So *Sarah* for a woman, did smile at the promise, as though

*Ignosce nobis ea in quibus sumus abstracti à concupiscencia. Adjuva ne abstrahamur à concupiscencia. Aufer a nobis concupiscencia. Aug. de peccat. mortis l. 2. c. 4. Num. 11. 31.*

Part IV.  
Chap. 3.

it were impossible that she *now at last* should give suck. Thus in the Old Testament, and in the New Testament: *So the Disciples*, They did beleve that Christ was God, and yet they could not tell how to think that he *could* still the tempest, except they did awake him: and for our parts, we have advantages over they had, who lived when Christ stood under the forme of a servant: this did *dazzle* their eyes, that they could not so well see into his omnipotencie, as we who have Christ in heaven, freed from all infirmities, full of all glory, to pray to, and to pray by; and yet we are too apt in our *prayers* to conceit that God is too *like us*, can do what we can, and when it is once quite past our power, we doubt it is almost past his power also: Wherefore the better to stay us in our staggering prayers, we must be well settled as touching the nature and power of God, the Office and Place of Christ, and then we shall the easier prevail with God, and have power over the Angel. So all things are said to be *possible to him that believes*, and nothing impossible to him that prays; so be it he prays beleevng. Our prayer is but a prayer in name, except it be made in Christs Name, who is our friend in Court, our *Advocate with the Father*; he needs not doubt to carry his cause, when the Sonne; who is his Advocate to plead his cause at the barre, is the Judge to sentence his cause on the Bench. Christ our Advocate will never forsake his Clients: he looks for no fees, but thanks only; our Advoca-

Ps. 50. 11

Dei posse  
velle est  
non posse  
nolle. Terr.  
adv. Prax.  
cam. 6. 10

1 Joh. 2. 1

Advocatus  
tunc erit  
Index tunc  
Aug. in Ps.  
66.

Eph. 3. 21.

care is equal with the Father, and hath as much to do in the Court as the Father. We say we doubt not but he is willing to grant our request: we have no cause to doubt but he is able: ground we our prayers on that of *Paul* that he is able even to subdue all things to himself, and then our prayers will be firme and stable.

N. 1.

*Particular Exceptions and Tentations as touching Prayer.*

The first, that Prayer is of no use, and that when a Prayer is made, there is need of a new Prayer to beg pardon for the defects of that Prayer, and then another Prayer to heal the flaws of that Prayer, and then another to do as much for that, & then there would be an infinite progression, without any stop at any prayer: This is holpen by making the mercy of God, and merits of Christ a stay, to stay ourselves & our prayers on: we see that we grant request many times for some friends sake, rather then for the parties sake: So God doth alwayes grant our requests for Christs sake, never for our own sakes. Albeit there be too many defects in our prayers made, yet fith there is not any defect in the merits of Christ; for whose sake only they are granted; our Prayers when at the worst, being made in the Name of Christ, may stay their heads in the bosome of Christ. We need not pray for Angels, we must not pray to Angels, not in the name of Angels, but only in the Name of Christ. Christ hath our nature, which

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Esa 53.

which the Angels have not; therefore he is more willing to do us good, then any, or all the Angels in heaven be or can be; he is acquainted with our griefs, and can pity us the better; He had (we know) no sins of his own, but our sins were set on his head; *he carried our sins*, by the which dispensation of his, he did experimentally learn the better to relieve us in our sins. Many particular crosses which we have, he had not; as for ought we know, he was never sick, or lame, or blinde, yet by the benefit of his health, his legs, his eyes, he had experience what it was to be blind, to be lame, to be sick; and he not only had such compassion when he was in the dayes of his flesh, but he yet hath as man; for albeit now he cannot cry for us, (tears being incompatible with a glorified estate) yet he hath the same bowels of love and compassion in him, and perhaps in a greater intention than he had when he did weep over *Jerusalem*, and therefore we are to put up our prayers in his Name, and to stay upon his intercession, and not run our selves in a circle still an end, without stop to be praying a new for pardon of the frailties of our prayers, the last resolution being into the mercies of God and merits of Christ.

The Schools themselves have agreed that the first disposition of the heart must needs be without any preparation antecedent, (else the first could not be the first); Christ having merited it for us, and therefore there needs no such disposition to prayer: for then we may as well

Agu. 1. 2.  
q. 109. 4. 6.

Par. de  
gra. & lib.  
arbit. l. 5.  
c. 5.  
Scot. sent. l.  
3. D. 2. Q.  
2.

Scot. Quo-  
libet. Q. 10  
Christus  
solus datur  
merita &  
applicat  
sua merita  
meritorie,

Rev. 8. 3.

say, there is to be a disposition previous to that disposition, there is no way left but to rest in the love of God and blood of Christ to pardon what is amisse, to accept what is well: wherefore we must look up to Christ who hath merited for us of his Father that our prayers, were their weaknesse more and worse, shall be accepted, and these his merits are made ours *meritoriously* by Christ himself and his satisfaction, and *effectually* by his intercession, and we by our prayers do apply the merits and intercession of Christ by way of *disposition*. In tentation all is in an hurry, the soul is halfe asleep, and we had need look higher then our selves, and higher then our prayers for comfort: it is not for our sakes, nor for our prayers sake then that we or they are accepted at the Throne of Grace. Our prayers will not support our hearts with the least hope, were it not that they and we are laid up in the bosome of Christ. Indeed our prayers would be of *no use*, were it not that God doth hear our prayers, not for our sakes, or for our prayers sake, but only for Christs sake. He doth hear us upon our prayers, but not for our prayers. Christ doth offer up our persons and our wooden prayers in his *Golden Censer* to his Father; wherefore we must not dispute ourselves out of our comfort, nor suffer Satan to put us besides our prayers, because our prayers are but so so. A father gives to a child because he is his father, ere the childe hath done good or evil; not because the childe is such or such

a childe ; or makes such or such requests : yet he doth expect that his childe (so be it he be of sufficient age) should do so much as come and aske, to make the childe the better to receive, to retain, and to esteeme the thing, he means to give. God he gives us the best things of all before we do or can ask : which shew that our asking is not the cause of his giving. *I was found*, saith he, *of them who sought me not*. How can that be, that he should be found of those that seek him not, sith we finde those things we seek for ? Are we not said to finde sometimes some things we seek not for ? The meaning of the text is plain, that God comes to us first without our praying, or so much as thinking of him, as he did to *Paul*, to *Matthew*, to others : but when once we taste the sweetnesse of him, then we seek after him, and seek for more of him still, till we come to Heaven.

The greatest gifts of all (Christ and his Spirit) are given unto us before we can pray : now if God can find in his heart to give us the greater without any prayer, can we doubt whether he will give us the lesser when we pray as well as we can ? Christs intercession is it which doth the deed. God cannot except against his intercession (he hears him alwayes) nor will he against our prayers : as good say his intercession is of *no use*, as to say our prayers are of *no use*. Nor that we are so good, or our prayers so good, that he cannot take exception against us and our prayers ; but

Non quic-  
quid bonus  
homo facit  
acceptatur  
sed quic-  
quid facit  
non repug-  
nant boni-  
tati & cer-  
ta rationi  
Scot. Quo  
lib. 2. 17.  
Sicut vo-  
luntas di-  
vina acce-  
ptat alia in  
sali gradu,  
ita sunt bo-  
na in sali  
gradu &  
non e con-  
versa. Scot.  
Quo lib. 4.  
17.

because Christ is so good, and his intercession for us is so good, that he neither can nor will take exception against him or his intercession for us; and in this case Christ and Christians make one person as 'twere in Law; his intercession for us, and our intercessions for our selves are all one intercession. I speak not this, as though that when we pray at randome, that Christ doth joyn with us, and put up such prayers; no, no. Such intercessions are not of Gods endicing: but when a poor Christian doth his best, and layeth all upon it, to poure out his soul to the Lord, and yet cannot do any great matter, those prayers are of good use, though prayers not so much prayed, as said, without any faith at all, are of no use at all. Christs intercession for us is accepted as meritorious: our intercessions are accepted in and through his intercession, as *worthy by acceptation*: we sometimes pray amisse, and then we misse our aim. Sometimes we put up foolish prayers, we ask we know not what: wherefore we must pray in some knowledge, in some faith, and then our prayers are in request in heaven for Christs sake. Do not think that all that a good man saith or doth, is accepted, because his person is in favour: but whatsoever he doth, that is not repugnant to goodnesse, to right reason, and to true religion is accepted: this acceptation is no merit, for it presupposeth the merit of Christ. We in our prayers are not accepted because our prayers are good, but because of Christ, and for Christ it is that we are accepted

for

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for good. For should God mark what is amiss, or what is done amiss, who could stand in his sight? All would be naught, and come to naught for us: yet this excuseth not us in our heartlesse and heavy calling on his Name; the Spirit of prayer makes no such conclusions, as not to care how we pray, because our prayers come to hearing, not for our sakes, or for our prayers sake, but for Christs sake, and his intercession sake; faith will call upon us to call upon God much, frequently, fervently, and when we have done our best, done all we can, to confesse that in the way of satisfaction our prayers are unprofitable prayers, that all lies on the score of Christ and his intercession; and what if we be so dumb, and our hearts so shut that we cannot speak? Yet Christ and Christ his intercession is speaking for us day and night. I speak not of much speaking, nor against much speaking, but when we think to be heard for our much speaking; no, no, 'tis for Christ, and to him our faith must carry us in our prayers and teares, whether we speak much or little, and then we shall carry all in Heaven, and all in Earth: so in the Old Testament, their usual time was at the time of the sacrifice, and these sacrifices were types of the Messias: so that be our prayers long or short, they must come in the hand of the Messias, and then our prayers shall be welcom to the Court of heaven. This is clear, *Judg. 20.* when there was no King in *Israel*, the rest of the Tribes resolved to war with *Benjamin*:  
and

*Heb. 7. 25*

*Plus gemitibus quam sermonibus agitur, plam fletu, quam affatu. An. ep. 121*



v. 26.

1 Cor. I. 12

and though the odds by far, was theirs, yet they went to counsel to God? they should have asked, whether they should fight or not; but they took that as granted; their question was, who should go up first? Gods answer is, *Judah*: they fight, are beaten; then they pray, are beaten; they fast also, are beaten; then they go to counsel again, and now they ask not who should go up first, but whether they should up (not against *Benjamin*, as before) but against our brother *Benjamin*: as though they did think they were beaten; because it was a civil war against their brother *Benjamin*, they are now humbled, take Christ along with them, make a general Muster; (all the people) they fasted, wept, before the Lord; so they did before, but now they offered *burnt-offerings* by the hand of *Eliazar* the Priest, and win the day; so that prayers and fasting dayes, weeping and humbling dayes come to little without Christ our burnt-offering. I speak not this of Christ, to countenance that toy in any, as though Ordinances did nothing, and Christ must do all. There were who were not for *Paul*, nor *Cephas*, nor *Apollos*, but were all only for *Christ*; but this is to divide things which God hath joyned together; Ordinances can do nothing without Christ, Christ will do nothing ordinarily without his Ordinances; they may go and say they are above Christ, who do and dare say they are above his Ordinances; they may as well say they are above Christ himselfe: His Ordinances are

great Ordinances, mighty *through* God (but not without God) to batter down strong holds: the brief of this is that God can do all without prayer or any Ordinance else, but ordinarily he will not; prayer can do nothing without him; So we see, *Judg. 20. 28.* when once they had him at their burnt-offering (a type of Christ) whereas before it was only Go up, but now, *Go up* (saith God) for *to morrow I will deliver them into thine hand*: they are not only permitted to go up, but they are commanded to go up, and promised to prosper: so that prayers, teares, fasting, comes to nothing without a burnt-offering, that is, without Christ.

Num. 2.

*What must be done, when we finde no good by prayer?*

We think that no good is had by prayer, because when we pray against sins or crosses; sinnes sometimes are the worse, crosses are the more: say it be so to our feeling, yet pray on still. *Paul* did pray thrice, that is, often, as *Daniel* did thrice a day, at what time there could be no burnt-offering (a type of Christ) in the world; he did all he could then do; he opened his window, did look towards *Ierusalem*, i.e. towards Christ; and yet it would not do according to his mind for the present, but he had Gods Grace which was sufficient for him: so that though he had not that he did ask, yet he had that which was sufficient: so that God may be

said

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Chap. 3.

2 Cor. 10. 4

2 Cor. 12. 1.  
Dan. 6. 10

Aug. 10 Pf.  
90

Non virum  
gratia sed.  
Au. in Pf.  
31. Chry.  
hom. 30. in  
Gen 11

said to grant us when he doth deny us: as the patient asks the Surgeon to take off the plaister when it akes, the Surgeon denies him, and all for his good, for that he knows it must ake ere it will heal: it is *Augustines* observation: so that *Paul* himself had no answer, till he had prayed the third and last time: and he had not the thing in kinde, neither which he asked for, but that which is better, his grace should be sufficient for him; nor (as *Chrysostom* notes out of the tenth verse) did *Paul* think much of it that he had not his desire punctually granted him: for God doth grant us our prayers even then when he doth not give us the things we pray for: yea, he doth grant us by denying: the error is, for that we think the Lord grants nothing if he do not give us that, or all that we would have: and if when we pray most against sin, we think sinne the worse, it is not worse, but it stirres worse, and like a kennell the more we stir it, the more and worse it stinks: when we cast water on the fire, the fire is not more, but yet it smotheres more; so when we pray against sin, sin is not worse, but it may stink worse; sin is not more, though it do shew more. Pray on stil, and prayer at the last will pray sin quite away; count it a matter of praise if we pray a little of sin away: for a little is a great deal; be not as covetous men are, who in the matter of mony think a little to be nothing. Whatever we feel, let us by faith believe that the fervent prayer of a righteous man prevails (not a little)

Gen. 5. 16

tle) but much : how much, the text saith not but by much is meant very much: or if you wil, by much is meant *all good and fit for us to have.* Think often of the prayer Christ made for Peter: What! did he pray for him that his faith should not faile at all? No, no! but that his faith should not utterly faile; we lay earth to the roots of trees, to save them from dying: Christ prays for his faith, (the root of Peters graces) that it should not faile him in his need. Christ makes no promise to Peter, that he would pray for him that he should not sin, or that he should not deny him; but that his faith should not faile, though Peter should and did fall. His faith failed in some degrees, but it was the same numerical Faith still, and his faith did finde great strength from the prayer of Christ, so that it was able to fetch him up again when he was down, and ready to die away: thus we pray against sin, and then feel sin stir most and sink most, yet our prayer is not lost, as Christs prayer was not lost for Peter, though Peter sinned, and that grievously. As Peters sinne proved a medicine to cure him of pride & presumption, (a more dangerous sin then his sin of denying) so it is with us: and as Christs prayer did fetch him and his faith, to life and strength again, so will ours; when we pray, we sowe good seed; though we sowe it in the dirt, yet we shall have a good crop: either we shall not sin, or if we do, our sin shall humble us, shal be a means to cut to pieces that master-sin of spiritual pride; pray still to God; stay for God,

Luk. 22. 32

*Non diris  
ut me non  
neges, sed ut  
non defici-  
as fides tua.  
Chr: Hom.  
83 in Mat.*

Rom. 5. 30  
*Austus est  
 morbus  
 commenda-  
 ta est medi-  
 cina. Aug.  
 in Ps 83  
 Aug. in loc.*

Rom. 4. 18  
*Maximus  
 hic est no-  
 ster benor-  
 quom Deo  
 asserre pos-  
 sumus ut  
 virtute sua  
 fidemus, et  
 etiam gra-  
 vibus vi-  
 demus di-  
 versa. Chr.  
 Rom. 39. in  
 Gen. 17*

God, and stay upon God, and the day will be  
 outs, which shews more strength of faith then  
 in case we had been kept from sin; many times  
 we get by losing, we rise from sin in better  
 case for Heaven then ever we were before:  
 and that of the Apostle will be found true in us,  
 Where sin (the great enemy of Grace) hath  
 abounded, *Grace will abound much more.* As Pe-  
 ter got a world of wisdom and heavenly  
 strength by his sin. So David, Ps. 119. 8. *Oforsake  
 me not utterly,* that is, (saith *Austin*) forsake  
 me not except it be a little for trial, to make  
 me know my self, and what if one should sinne  
 the very sin he prayes against? Yet he may  
 be said to be heard for all that. Its enough to  
 prove that our prayer is then heard, because  
 God makes that sin to be an occasion that grace  
 shall abound much more, then if we had not  
 sinned that sin; whatever is a cause or an occa-  
 sion to humble us, doth do us good. Crosses san-  
 ctified humble us much, but nothing so much  
 as the committing of sinne, being sanctified:  
 This is to hope against hope, to pray against sin,  
 even then when sin takes an occasion by our  
 prayers, (as by the commandment) to shew it  
 self the more sinful; is being a truth too clear  
 to be denied, that scarce any thing doth hum-  
 ble us like to sin, felt in the sight and sense of it.  
 I deny not but we do well to pray against any,  
 every particular sin, to be kept from it; and  
 in case we fall, to be freed from it; take sins one  
 by one, and there is none but we may, we must  
 pray against; yet to pray to be freed from all  
 sin

fin (simply and absolutely) I think there is no warrant for such a prayer; I mean, that before we die, we should be freed from all and every sin, for we are to pray according to Gods revealed will: now God hath revealed unto us, that whilest we are in this flesh, we shall not be freed from sin from our birth to our death; there is no time wherein that of *John* is not true. If any man say he hath no sin, *he lies & the truth is not in him.* St. *John* saith not (saith *Austin*) If any man say he had no sin once, but he that saith he hath no sin now; for whilest we live, we must pray to God, as to give us our daily bread, so to forgive us our daily finnes: therefore it cannot hold, that we should once think by prayers to take sin away quite from us; that cannot be, that must not be; for we have some need of sin whilst we are here; and in a sense God may be said to have some need of our finnes, to make some medicines of them: all we can look for, is, to pray away the domination and molestation of sin, the best we can look for, is, to be kept from the great transgression til death come, and then death will do what all our prayers could not do, that is, divide our soule from our body, and sin from both.

Nor can it be denied, but that many times when we pray most and most earnestly against a sin, that then the motions of that sin flie most and most eagerly in our faces: as when we pray against covetousnesse, the spirit of the world doth stir up so many earthly passions, that we are

Part IV.  
Chap. 3.

*John 1.8*  
*Non ais,*  
*habuimus,*  
*sed Habe-*  
*mus. Aug.*  
*de perfect.*  
*justitia.*

*Ps. 19. 13*

Diabolus  
cum sit a-  
stutus scil.  
quoniam in  
tempore o-  
rationis  
grandia po-  
stulemus  
o sapias  
impetre-  
mus, impe-  
dire festi-  
nat impro-  
vidus men-  
tes. Chrys.  
De var. lo-  
cis in Mat.  
Hom. 16.

are then ready to lose our selves in the midst of our supplications. So also, when we are putting up earnest petitions against the lust of uncleannesse, such a swarme of fleshly motions do even then throng in upon us that we are even ready to be daunted in our praying: a whole host of hellish lusts do cry like so many furies haunting us with tentations, one upon the neck of the other, even almost to make us afraid to pray against this sin. To all this *Chrysostome* gives us this satisfaction: The Devil (saith he) hath his lesson without book, he is not to learn that when we come to pray, we are putting in petitions against him and his Kingdom, wherefore he doth then cast in all his fiery, and bloody, and dirty darts when lusting on our beds, he lets us alone, because we let him alone: but when we come to pray against him, he thrusts in upon us with a cloud of strange thoughts, which are even ready to allow us out of that little wit and faith we have. When *Moses* and *Aaron* went in to *Pharaoh* to let *Israel* go, it was worse with *Israel* after then before: yet they followed *Pharaoh* with their suit in the Name of God: and gave not over, though matters went harder and harder with *Israel* still. These two poor old men with no weapon but staves in their hands dare brave *Pharaoh* to his head in the midst of all his grandees; and some say these staves were shepherds staves, and shepherds were an abomination to the *Egyptians*: he dissembled not his condition one jot, but by faith went on, belie-

ving

God would be as good as his Word, and bring his people out of *Egypt*, all obstacles notwithstanding; and when he was first called to that arrand, after that his calling he felt his stomack much against it, yet he went on, and had successe at the later end: So shall we have in our prayers at last how untoward soever things stand in our way, and hang in our light for a while; wherefore we must not sit downe by it thus, but go on still as that woman gave not over, but cryed *Lord, have mercy on me; for my Daughter is vexed with a Devill*: So go on and say, *Lord, have mercy on me; for my soule, even whilest I am praying, is vexed with an uncleane Devill, a covetous Devill, with a dumbe Devill, so that I can hardly speake, I am haunted up and downe with the evill spirit of pride, even then worst and most, when I am most praying against these naughty passions.* Give nor over, all this and more then this, ought not to shake our confidence in prayer: Indeed if we giue over praying, we may be quiet for the present. for sin and Satan like enough will give over vexing; trouble not them, and they will not trouble us: Sin is like a shrew, let her say and do, and have what she will, and she will be quier: but we are called to the taming of this shrew, which prayer at long running will do, albeit we are pester'd with many odd and very bad thoughts the while, sith God hath given his Word and hand, that ask we for what we will and when we will, we shall speed (we making our petitions accord-



*Non ostia-  
rio, non me-  
diatore,  
non mini-  
stro opus est  
sed dicite:  
Misere-  
rei & De-  
us illico  
aderit, & d-  
tute lo-  
quente di-  
cit. Assum.  
Chryst. ex  
variis locis  
Mat. hom.  
16.*

*Hab. 2. 4.*

ing to his will, and in the Name only of his Son) we need not any spokes-man but Christ; for as an Holy ancient Writer saith, we may come and must come to him without the leave of any porter, any other Mediator or Minister, sith God is ready to take the words out of our mouths, as in *Dauids* case, the woman of *Canaan*, and the prodigal, who no sooner did seeme to begin his suit, but he had his answer and so shall we.

N. 3.

*May we pray against sin, when we have no disposition no minde at all to pray?*

Not onely we may, but we must pray when we have no disposition to it at all, and we shall pray that indisposition away; as to eat against ones stomack, may and doth fetch our stomack again. *The just lives by faith*, not by feeling; and he is to pray by faith rather then by feeling, *Blessed is he that believes and sees not*, that prays though he feels not. As life natural, so life spiritual may be in some chief parts without feeling, ay without the feeling use of the tongue it self! In things of the soule it goes not so much by what we feel, as by what the Lord doth promise and we believe: suppose then that our affections for the present stand so, that our heart seemes to be averse from prayer, the minde within is not ready to assist the mouth in prayer, yet if we can but sigh from

from within, it is acceptable to God: nor is this to pray in hypocrisie, it is rather to pray in the highest degree of sincerity, when we can hold out against all inward opposition: when we have our *affections* to carry us along, it is no hard matter to pray: for then we have the advantage from the cock within: but if when sin hath deadned our affections, and tentations have so puzzled us, as if no life nor soules were in us, that we are like a leg asleep; if then we can and do *lift up our souls* to the Lord, then it is a prayer of faith indeed; then we pray best, when conscience and nothing but faith & conscience doth force us to pray; it's hypocrisie when we pray only with the lip, and the heart is contented it should be so: but when we finde strong opposition from within, and yet in spite of all we pray against sin, out of love to God, and out of hatred to sin, this shews a most noble act of faith: It is no hypocrisie, for one to profess his love to a man whom he meets, though his heart doth rise against that man for the present, as long as he yeelds not to it; he knowes he should affect him, and it is part of his misery, that as yet he cannot bring his heart over to it, and thus he doth salute him the better to bring his heart to him: this is not to dissemble: So, when we speak to God, (put case our affections do rise against us,) yet as long as we know that we should, and we faine would, and do what we can that we may bring these rotten and hollow hearts of ours to a right bent, this is not to play the hypocrite with

God: Nay our prayers are many times then at the best and strongest, and most firme when there is least delight and feeling: and if we hold out, our good God will bring our hearts to it at last: if we pray onely when our *affections* are with us, then thank our affections: but if we can hold out in prayer when our affections set themselves against us, then are our prayers prayers of faith, taste much of the Spirit, are pleasant and pleasing to God: this is the way to win it with prayer, and to weare it with comfort at last: if we give not over, sin and Satan will give over how soone or how long it will be first, I know not; but this I know, that sin and Satan *will, shall, and must* give ouer sooner or later. Many out of their afflictions strive against sin, strive and strive and little comes of it: God gives a will, but not to performe: but if we would turne our striving once into praying, or rather joyne prayer with our striving, prayer will unknit the knot, and we shall breake loose. When a bird is fast in a gin, it is to no end to strive and flutter, the bird is rather the faster in: but the way is, to untie the Gin: So when we are fettered with sin, if we strive only and not pray, it shews that we have, by our owne power; power to do evill we have but pover to undo evill we have none: but if we pray as well as strive, it shewes that we use the wisdom and power of God, and God only *can* and will break the snare and deliver us: and this he will make us finde by triall, that so all the glory may be his: continue then in pray-

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Rom. 7.

Chrys. ho.  
15. ad pop.  
Antioch.

er be much in prayer, grow importunate, importunity will do us; not importunity *in much speaking*, but in *much praying*. When we come to a Well to draw water, we use not to come away with our vessels empty: So we need not to come from this holy well empty away, God will fill us, who *fillerh all in all*, with comfort, and strength, and wisdom to take heed of the snares of sin against another time; it's not easie to catch a bird in a snare the second time, let us be wise to beware of the snares of sin. A bird as long as he is upon his wing, needs feare no snare. Let us seek things above, keep upon the wings of prayer, and then all things below will seeme (as they did to *Paul*) small things, *dung*, *drosse*; as to one who is up on high, a man on the ground seemes no bigger then a Crow, and (as *Chrysostom* notes) we need feare no snares or gins which are laid in things here below, in our meats, dainties, drink; wine is deceitful, when in any company good, or bad, friends or foes, we are subject to snares we are in danger of snares at home, abroad, at Market, at Church, in the midst of the Congregation; the onely way to be out of the way of all snares, is, by prayer to *seek those things which are above*. What? Where are the Sun and Moon? No! What? where are Angels, Arch-Angels, *Seraphims* *Cherubims*? No neither, But *where Christ sitteth on the right hand of God*. We many times take Physick against our stomacks, and force our selves to eat, and physick doth fetch our stomack, and one bit draws on

Part IV.  
Chap. 3.  
Luke 18.  
Mat. 6.

Eph. I. ult.

Phil. 3. 8.

Col. 3. 1.

another and so when it is out of conscience and faith in the promise, it is good counsel that we should even force our selves to pray against the deadnesse of our affections within; this physick will do wonders and bring about strange matters for our souls. And what if we feel nothing? Why, many times we cannot feel our own leggs, and sometimes we eat and taste nothing, and for all that our meat doth do us good, much more will prayer mend all in this case, sith in spiritual things God is blessing only is all in all. In food and physick there is a natural force to do good to the body: but in prayer nothing doth do any thing but the blessing of God. Did we ever yet pray away any sin? Have we ever by prayer got over any deadnesse? If ever any at any time, then we may and must promise our selves we shall now. For prayer looks on the price paid by Christ, and accepted by God for the pardon of all the sins of all his elect. Now God doth not pardon one sin and not pardon another; for he pardons our sins a purpose to save us, now should he pardon one and not another, nay, should he pardon all but one, and not that one, we could not, we should not be saved: for one sin unpardoned mars all, covetousnesse alone unpardoned *drowns a man in destruction*: one sinne cast the Angels out of heaven, and *Adam* out of Paradise. All sinnes are killing diseases, and one killing disease doth kill us as well as twenty, if not cured; and one sin unpardoned doth dimme us as well, though not as much as a thousand:

1 Tim. 6. 9.

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thousand: wherefore if ever we have by prayer got off any one sin: be of good heart man, what ever our *disaffection* from within be, yet prayer will conquer that *disaffection*, and pluck any other sin to pieces, and thus when our feeling is against us, and we pray on for all that, and master all by prayer, here the work is wholly done by prayer, and the glory is onely due to God. The end why God heares prayers, is, that he may have the glory (*God hath no end out of himself;*) and therefore sith in hearing such prayers the glory is onely his, believe it, no prayers prevail more in heaven, then such prayers wherein is little or no affection to pray, and yet we pray because God would have us, and faith would have us. This is to pray by faith and not by sense, to hold out in prayer against the tide and stream. Many men though they have eyes, yet they cannot see without spectacles: they must put them on, else they cannot tell a letter: when we are once new-born, we are all fire new, we are not born blinde, but with spiritual eyes: but yet for all that we cannot see a shin: in the things of the Spirit, except we put on the spectacles of faith; but by faith it is, that we see all in heaven over, and a prayer of faith will pray down all in heaven (as need is) into our souls.

As for affections we must not build on them, Satan can put affections *materially* good into us: else he could not be *as an Angel of light*; Though not simply and graciously good affections, but when he doth it, he doth it

*Dei nulla est causa finalis. Scot. in sent. l. 1 d. 1. q. 5.*

*2 Cor. 11. 14*

to crosse some better matter, or to beare us in hand that we are in Gods favor though we lie in the neglect of some maine duty, or in some grosse sin; howsoever, it is not very easie to discern *which is which*: wherefore it is not safe in prayer or any other duty to relie on the sense of the *affections*, but on faith in the Promise, and then prayer of faith will do what ever we have a promise for, and we have the promise for all in heaven; and all on the earth. And in this sense, there is nothing that God *can* do, but prayer can do. Can? that is true indeed, but how do I know that he *will* do it we can tell that he will; because he hath oft and oft told that he *will*: we have his word for it his oath for it, what would we more? Indeed if we tumble out our prayers, not knowing or caring which end goes forward, all will come to nothing; with wit a man may say curious praier for the matter of them without faith, but for the manner of our praying, it is not wit, but faith, which enables us to pray spiritual and effectual prayers. A little Faith workes more with God then all the *Wit* in the world. Though we may pray against *affliction*, yet we cannot pray with out some *attention*: else it were not an act of man much lesse of a spirituall man. The act of man comes from reason, of a spirituall man from reason qualified with religion: now reason and religion cannot worke with out some *attention*; praier must not come only out of a flash of imagination, common to us with beasts; but out of some deliberation

Durand.  
l. 4. D. 15.  
q. 11. a. 6.

ration, which doth require some *attention*; now though there be not ever actual attention running through the veins of every petition, so as to shut out all wandring, (this I confesse should be) but yet our frailty is such that some, and too many wandrings will be, which God considers as our infirmity, and notwithstanding accepts our praier as long as it comes out of a spirituall habit of grace, and be set on work at first by an actual intention of our minds; a vertual intention may serve all along after, though there be still a mixture of some roving extravagant thoughts; I say, this may serve to make our praier currant at the throne of grace, and in the court of conscience. Nor must we on these grounds, and such grounds as these sin to day, because tis but pray away the sinne to morrow; the spirit of praier breeds no such blood, hearkens to no such conclusions. Alas, we can promise our selves nothing but that as such a prayer should not be made, so being made it shall be the favor of death unto death: such can expect nothing but that when they do so sin, to sin again and againe, one on the neck of another. Prayer being an ordinance made to drive away sin when we sinne, besides our purpose and against our resolution, not to make our selves sick to day because we think we have physick ready to cure us to morrow. But if we sin for the nonce, as minding after we have served our turnes in sinning, then to help it out with praying, there is no promise that in this case prayer shall do the cure: this is

but

Part IV.

Chap. 3.

Oratio debet continuari  
quandiu devotio  
potest conservari.

Aqu. 2. 2.

q. 83. a. 14



But a Jew  
get by  
gentle.

but to turne prayer into a kinde of bawde. I know it falls out sometimes by Gods extraordinary kindnesse, that such as do thus sin, thinking to heal all after by prayer, are sometimes holpen; but this is besides the rule, and that but rare, *now and then*: we are to go by the book, and the ordinary way is not to sin any sin in any kind; but when we do not take in sin a purpose, and some sin doth overtake us, then I say we may take sanctuary at prayer: sith God keepes the dispensation of the Spirit of prayer in his own hands at his own pleasure, we having not the law in our hands, our wisdom is to follow God in Gods way, if we look that we in matters of the soul should prosper. In a word, prayer is made to help when need is made by the power and cunning of sin, but not when we make our own needs for the nonce.

N. 4.

*What if God do not hear our prayers presently, what then?*

Psal. 32. 5  
a Sam. 7. 1.  
13  
Dan. 9. 20

What then? Why, he useth to *hear* prayers, when they are a making, or when they are made. But he doth not *grant* us the things we pray for presently, there useth to be some time betwixt the prayer and the granting, or giving rather of the thing or things we do pray for, to exercise our *faith* and *patience*; our *faith* to believe that we shall have the things we desire,

our

our *Patience* to stay and wait till we be fit for them, and they fit for us. As sometimes God is said to heare us in not hearing us, so we may say he should sometimes deny us if he did not delay us: It is (saith *Chrysostome*) like money which lying long in the bank comes home at last with a duck in its mouth, with use upon use; when money is out a great time, it makes a great return: we can stay thus upon men, and cannot we; shall not we stay upon the Lord, and for the Lord, for a large returne? God causeth us by delay to make the more prayers, and the more we pray, the longer we stay, the more comfort we shall have, and the more sure we are that we shall have it in the latter end. Distinguish betwixt *denying* and *delaying*, and this temptation is at an end. To have a thing as soon as we ask it, is rather *sense* and *faith*; the prayer of faith can tell how to stay out Gods time. In a word, God doth delay us to try us, not to deny us. Drink is the more sweet to us when we have been long thirsty; so graces and gifts are twice welcome when we have prayed often, and staid long for them. God saith we shall have what we ask; but for the time when, that he often keepes to himselfe: Letting us know this, that it shall be when it is fittest for his glory and our good. We may cry, *Lord, how long?* when we do long for his answer not out of impatient bitternesse, but out of longing desire we have to enjoy them. We must remember that what he gives, he gives as a Father, as *your father* saith Christ, many

Part IV.  
Chap. 3.

*Deus cum differt ad est, & differendo ad est.* Aug. de verb. Ap. post. Ser. 3. Hom. 53. ad pop. Antioch.

*Deum differt nostras orationes ut merces. dem patientia quod referamus, & quia ipse tempus scit quando nobis utile quod querimus.* Chrys. in Gen. 25. Hom. 49. Mat. 6.

Quod deus  
dat oranti  
non minus  
liberaliter  
dat, quia  
non datur  
orationis  
precium,  
sed vult  
deus orari  
à nobis, ut  
dat nobis  
fiduciam  
recurrendi  
ad ipsum  
in necessi-  
tibus nos-  
tris. Du-  
rand. l. 4.  
D. 15. q. 12  
n. 8.  
Isa. 49. 15  
Psal. 9. 18

many times in one chapter, not as a Master, nor as a Judge; if as a Master or as a Judge, we might think to have our prayers heard when we or our prayers do deserve it, or not deserve the contrary, and that is never; this would dismay us: but now it is not as a Judge or Master, nor as the father, or as a *father*, but as our *Father*, to us as children, as an inheritance, as a free gift, *not as a price*. Feare not, (saith Christ) it is *your Fathers* Pleasure to give you a kingdome, He that saith a *Kingdome*, saith *all*, it is not the childs good doing or good praying which gets the inheritance: it's the Fathers pleasure to give it as a *gift*, not to *sell* it at a *price*: in God our *Father* are all dimensions of love, and that in an infinite degree infinitely infinite: what if he defer us? so do we our children? albeit we meane no other but to give them their owne asking, yet we love to see them wait, that so they may have from us the best things when they are at the best, in the best time, and in the best manner: if a mother should forget her only boy, yet God hath an infinite memory, he nor can, nor will forget us; the expectation of the *waite* shall not fail *for ever*, that is *never*. Satan doth turne and wind every stone, and all to fright us, and discourage us from *prayer*: He knows that a prayer is one of the best circles to help us against all the fiends of hell, and that his kingdome cannot stand against one prayer of one Saint; whatever Satan hath been plotting ever since he made himselfe a *Devill*, a poor Christian with one only petition is able

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to undo; and therefore it is the best of his policy, to dishearken us by all means from prayer. We know that the holy Ghost, and the blessing of heaven hath come down upon the Church most an end when at prayer: when *Daniel* was at prayer, when *Peter* was at prayer, when *Christ* was at prayer, when *Cornelius* was at prayer, when the Church was at prayer for *Peters* enlargement, when the Church was, *Act. 7.* with one accord at prayer, when not? When almost else? who then would not be constant in prayer sith it opens the gates of heaven? We may know it to be of such use and price, in that the Devil and his eldest son (original sinne) are so extreame against it; pray then and prosper against crosses? pray and prosper against Satan who is worse then all the crosses in the world: pray and prosper against sin, which is worse then all the devils in hell. Ask not what prayer can do, sith there is nothing that prayer cannot do. Do but try, and thou shalt finde that prayer is good at all diseases us. He sometimes delayes us, he never deny us, He sometimes delayes us till we die, and for some things till the day of Judgement: so *Christ* saith, *Matth. 6.* Thy Father who seeth in secret shall reward thee openly, that is, at the day of Judgement: as Kings love to reward their favourites publiquely, so God puts us off for the greatest part of our reward till the day of Judgement, that men and Angels in that great presence and publique audience may see us receive the full and finall reward of our prayers.

## N. 5.

*What need, what use, of prayer sith God doth use to give without prayer, and doth know what we want before we ask, and hath decreed all before ever we were, or the world was?*

This makes for prayer: for, if he gives some things sometimes before we ask, he will much more give us when we do ask. The first root of the Spirit of prayer must needs be given without prayer: for that faculty by which we ask, must needs be given us before we do or can ask; and when once we have the Spirit of prayer, (like money) it should not, and indeed it will not lie dead on our hands: follow him with prayers, and he will follow us with comforts. So *David* prayed, *Lord, open thou my lips*; his lips were then opened; how else could he say, *Lord, open thou my lips*? his prayer then was, that God would hold them open, when they were open, and to open them wider and wider. Do so, and then with the woman of *Canaan* we shall have *what we will*, and what we for the present do not actually will; we cannot will what we cannot think: prayer feeds on that promise that he will do for us abundantly above what we are able to ask or think; the word is not only abundantly, but exceeding abundantly.

Now for that of Christ, *Your father* (not your

Psa. 51. 15  
Urban. 4.  
in Psal. 50

Eph. 3. 20  
ὡς ἡμεῖς  
πιστοί.  
Mat. 6. 8

your God) a terme of much affection, *knoweth what things you have need of*, before you ask him; there is in this nothing against prayer: for in that very Chapter Christ doth command his Disciples to pray, and prescribes them a set forme of prayer; his drift is against the practice of *vain* repetitions, and against that opinion, so as to think to be heard for their much speaking, and to let them know that their God would not suffer them to want things necessary, sith he was their Father, and did know their needs: nor is here any thing against praying, or *much praying*, but against much speaking; nor simply against *much speaking*, but against their thinking to be heard for their *much speaking*: for if the argument were, Your Father knows your needs before you ask, that therefore you must not use much speaking, it follows as much against any speaking at all, as well as against much speaking; Parents love to have their children come and shew their griefs and needs to them, though their parents know all, and mean to give all before-hand: so doth the Lord: nor is it the end of prayer, to informe God, or to make him willing or unwilling, but to qualifie our selves to receive and retain the favours of God, sith we have Gods eare, as favourites have what they would have when they have a Kings eare at command: and to make us better and better, the nearer we draw to God, and the more frequent Communion with God, *the best of all*. And this brings comfort to us, that in case we know not many things which

Part IV.  
Chap. 3.  
Non patietur vos egere necessariis  
Ribera in Nahum. 1. n. 16.

Jansen. & Cajetan in loc.

Chrys. de orando deum. l. 1.  
Chrys. de orando deum. l. 1.

Quam rem  
amamus in  
Christo !  
Membra  
crucifixa,  
latus per-  
foratum,  
an charita-  
tem. Aug.  
in Ps. 127.

Luke 10.  
16.  
Oratio  
non fit ad  
mutandam  
dispositio-  
nem divinæ  
providen-  
tiæ, sed ad  
impetran-  
dum quod  
deus dispo-  
suit. The.  
1. q. 23. 2  
8. c. q. 22.

which are good and fit for us, or do leave out some materiall matters in our prayers, yet that God knows all, and will be a Father unto us in all we know and do ask for and in those many things we know not, and so do not ask, but would know them, and would ask if we did know them: it's enough that he knowes them, and gives exceeding abundantly beyond our asking. The love of him the giver is sweeter then the gift; So God loved the world that he hath given his onely begotten Son, and that then when the world neither did nor could ask for him.

And for that ( which is worst against prayer to prove there is no need of prayer ) the temptation is, that before we were, or the world was, all was decreed for us, so that we have nothing by prayer but what we should and must have, whether we pray or not; this hath wrought so upon some, that too many have cast of all use of prayer *within booke* first, and *without booke* after as a needlesse thing. Of the two it were better deny any such decrees then to deny the ordinance of prayer. Some say that there are some who hold themselves above prayer and all ordinances: but they might as well say, that they are above Christ Jesus, sith he saith that he that refuseth *you* refuseth *me*. But for our present matter, I like that of *Aquinas*: Prayer (saith he) is not to change the dispositions of the divine providence, but to beg and get that which God hath disposed; we do such and such acts, not that by them we may

may change the divine decrees, but that by our prayers we may bring about certain effects according to the order disposed by God: so that prayer is not to *make*, but a subordinate meanes to *execute* the decree of God: not to make God willing to make a decree, or willing to execute his decree; but to make way in us to take in the things decreed to be, and to be executed in such or such a time for us: *Elias* promised *Ahab* rain, he knew God had decreed it, yet he did strive much in prayer for raine: so that the more certaine it is, that there is a decree, the more our care should be to pray for it. He decreed, *as*, that such and such things should be given us, *so* he decreed that we should pray for them: so that they must be, because he hath decreed them so or so; so we must and should pray for them because he hath decreed it so: sith Gods ends must be had by Gods meanes, and all from Gods decrees. It is certaine that we shall receive them, and it is certaine that we must and shall pray for them; some Papists write that a protestant is bound in conscience never to pray the Lords prayer, because by our doctrine we are sure or ought to be sure of the pardon of our sins, and tis an abuse of prayer to pray for that we are sure of: but *Bellarmino* holds that it is Gods pleasure we should pray for those things we shall certainly receive: we are sure that the Kingdom of God shall come: we should and do pray that the Saints departed may have their perfect consummation, albeit it is most assured, and

Part IV.  
Chap. 3.

Calvin-  
instit. l. 3  
c. 20. Sect. 1  
Jam. 5. 18

De Purg.  
l. 2. c. 5.

K

they



*Greg. de  
Valen. tom.  
3. o. 6. q. 2.  
p. 8.*

*Alph. 2  
Castro  
cont. Hier.  
1. 12. de  
Purg. bar.  
3.*

*Si inquis  
Deus dare  
vult, quid  
hoc me o-  
rare necesse  
est? Muni-  
tum hoc  
confert,  
nam per  
hujusmodi  
orationis  
studium re-  
ad eum di-  
ligendum  
trahit. Ho.  
7 n. 1.  
Tim. 2.  
Luke 18. 1.*

they are most assured that they shall have it by vertue of Gods Decree and Promise. *Paul* and others (by the confession of *Papists*) knew by most assured revelation, that they should be saved: yet they prayed for their salvation, as *Christ* did for his glorification, as knowing that God hath decreed to put his decrees in execution by meanes of our prayer; and for *Papists*, they hold that the soules in Purgatory shall infallibly come out of Purgatory, and yet they do unanimously hold and practise, that prayers are to be made to free the soul out of Purgatory.

This objection hath been anciently made and answered; If one be sure that God will give, then what need is there to pray, for that it is decreed I shall have? Yes, (saith *Chrysostome*) there is great need to pray notwithstanding, for that by the exercise of prayer we come to love God, and to grow vertuous; so far should we be from such Divinity, as not to pray at all, that we be not bound by the Lawes of heaven, to pray continually, to pray without ceasing, that is, without fainting: and the rather, because there is a positive decree from before the foundation of the world, that in due time we shall have all good things, and by the same Decree of Heaven, that we shall have them by the meanes of prayer. we misse at it as a ridiculous conclusion for a man to think, that he need not eat nor drink nor sleep, because it is appointed in heaven how long we shall live, and when we shall die, this is to

turne

turne the grace of God into prophannesse. We send those for answer to *Tully* an heathen : he sets down the Stoicks argument thus : If (say the Stoicks) it be thy destiny to mend of thy disease, whether thou take physick or no, thou shalt recover; and if it be thy fate to die, whether thou take physick or not, thou shalt die : the one of them is thy destiny, therefore it is in vaine to use the Physician. This argument (saith *Tully*) is absurd, for by that meanes all actions shall be taken from mans life, and it is thus retorted : Whether thou take physick or no thou shalt recover, is untrue : for it is as much thy destiny to use a Physician, as to recover. *Origen*, a wiser man then *Tully*, makes the like answer. Let us then use the means appointed by God, as appointed by God, as well as the end we look for; pray then, and we shall have the things we pray for : and which is more, we shall have a reward for our very praying. Princes look for thanks from us, for that they do vouchsafe to hear us in our suits to them : But God will thank us, and reward us even for this, that we will pray and sue to him : Pray (saith Christ) in secret, and your Father will reward you openly. I have been long about this of prayer, and the rather, because there is a voice abroad; that there are some who say, that we sin if we do pray at all; whereas the Scripture saith, that we sin except we pray continually.

Part IV.  
Chap. 5.  
*Lib. de fate*

*Lib. 2. contra Gelsum*

*Matth. 6.  
Jansen. in locum.*

*Rom. 12.  
12.*



## CHAP. IV.

*Of the Word of God.*



He Word of God is the *sword*,  
(it is the two edged sword) of  
the Spirit. Other weapons u-  
sually have but one edge, this  
weapon hath two; if Satan  
wrest this our sword out of

2 Pet. 3. 16

our hands, or else wrest the true sense and use of  
it from us, we are utterly foiled: for if we lose  
this true and trusty weapon, we lose all; if we  
lose the right sense, the true use of it, we do as  
good as lose it.

N. I.

*How do we know, that the Scripture is the Word  
of God.*

Chilling-  
worth.  
Baxter.

There are some who lay much, if not too  
much, upon *universal Tradition*: A thing hard-  
ly known for certaine by *any*: but almost im-  
possible to be known to the *many*; the mat-  
ter lies rather in the things written then in the  
very

very writing. Before *Moses* was there was little (if any thing) written; yet there was a rule and a certain rule, and certainly knowne to the Church too; and for the New Testament, we know that there was a pure Church, and a perfect Rule of faith and manners for many yeares before the New Testament (the best part of the Bible) was committed to pen and Ink and parchment: but now we have it all written, and no more to be written: as they did know, so we must know that the Bible written is the Word and Truth of God. For as things stand now, we can very hardly come to believe the maine contents of the Word; but as *written*. There are arguments many and strong to force men, that they cannot tell how to answer, and to say that the Bible is not the Word of God; but no testimony but of the Spirit will convince them and convert them, so as to say and believe that it is the Word of God. The divine assent of faith can be built on nothin: but the authority and Testimony of God. That the *Scriptures are the word*, is a principle not to be proved by any dispute, nor to be questioned: therfore there is no disputing with him who denies principles: therfore this *first principle* of our belief is rooted in us by the immediate inspiration of the Holy Ghost, this must be taken for granted, that *there is a God*, and that God but one: 'tis not possible there should be two infinites, nor is it possible that he who is God, should be God, were he not infinite. Now

Part IV.

Chap. 4.

\* *Prima ac**maxime**propositio**nes fidem**a' iis omni-**bns faciunt**ipse aliunde**non accipi-**unt. Borch.**l. 2. de dif-**ferentiis**topiciis. Ar-**ist. Top.**l. 1. c. 1. n. 6**1. post. c. 2.**Nihil in-**finis potest**esse equale**equalitas**enim est**certa ratio**mensuræ, ut**infiniti**nulla men-**sura. Scal.**ex. 359. n. 3**Duo infi-**niti neque-**unt esse ne-**que in na-**tura neque**extra natu-**ram: essent**enim duo**principia**prima. Scal.**ex. 359. n. 3*

this God, as he ought to be, so he will be worshipped by men and Angels, since men and Angels were created, and its clear: that men and Angels cannot worship him except they know him; know him they cannot except it be revealed to them; now none can reveal the will of God but God; for 'tis not possible to reveal God, but by one who knowes him, and none doth or can know God immediately but God: wherefore it followes, that God hath revealed himself somewhere or no where; not no where, therefore somewhere. *Mahumetans* say 'tis done in the *Alchoran*, *Jewes* say in the *Talmud*; we say in the Bible: there are reasons enough to refute them, but nothing can demonstrate this to us, that his will is by him revealed in our Bible, but the witnessse of the Spirit, we cannot believe this by divine faith, but by the testimony of God: nor must we fetch this testimony out of the Scriptures: for this were to believe the Scriptures before we believe them; or to prove we believe them because we do believe them: therefore the ground of this is, the witnessse of God to our spirits, by working our hearts to passe a divine assent to this truth, that the book which we call the Bible, is the Word, the written Word of God. *Papists* tell us, that this witnessse cannot convince any but your selves, nor can the testimony of the Church work upon any but such as are led by the Spirit of their Church. Besides, they run in a blind ring when they prove their Church to be the Church

Ar  
rat<sup>min.</sup> O-  
ce De  
Tritud.  
beolog

Part IV.  
Chap. 4.

*De Hour  
Jackson of  
the Chur.  
c. 9. n. 3. D.  
Field of  
the Chur.  
Appen. pa.  
1. Sect. 2.*

*Bell. de  
verbo Dei.  
l. 1. c. 2.*

Church of Christ, by the Word of God. I know the Spirit works this in us by its own organ and instrument, which is the Word of God; grounded on the infallibility of the truths themselves which the Word doth propose unto us, and as (saith a learned man) from the infallibility of that internal and secret teacher, without whose impressions of truths infallible in mans heart, no true faith can be conceived by the Church it selfe, in what sense soever taken, or by any member of it. God giveth us the eyes of faith, (saith Dr. *Fi* II) and openeth our understandings, that we may see and discern in general Heavenly Truth to be contained in the Scripture, and then it becometh a rule of direction in all particular points of faith. The most famous amongst the Papists, when he comes to argue the point as touching which books be, and which be not canonicall, in which the Word of God is contained: in a whole Chapter, he doth not produce so much as one argument, either out of unwritten tradition, nor one out of the testimony of the Church, no, nor one out of the authority of the Pope, no, nor last of all out of any internal Spirit written in the Tables of the head of the Pope of Rome.

K 4

N. 2.

## N. 2.

*How shall we do, when we are tempted to doubt whether the Bible be the Word of God?*

Doubting  
of the Bi-  
ble, how  
cured.

περὶ τῶν  
βιβλίων  
τῆς γραφῆς  
ἀποφασίζου.

Indeed shake this and shake all. It is a great trouble to many. (I confesse) but not so great danger; it frights much, but hurts the lesse; it is very troublesome and galls the heart much; and therefore the lesse dangerous. This is a storme, (I confesse) but like a storme, it is not like to last long, wait; and stay, it will blow away and cleare of it selfe, and in time we shall settle upon it the more that the Bible is of Gods making.

1.  
Persuastisti  
mihi non  
audiendos  
esse si qui  
forte mihi  
dicerent  
Unde scis  
illos libros  
(Scriptu-  
ra,) veri Dei  
veracissimi  
Spiritu esse  
humano ge-  
neri mini-  
stratos.  
Aug. Con.  
L. 6. c. 5.

First, as it ought to be in all scruples, our best way is at the first offer, to reject the motion, its dangerous to parly with such a crafty Merchant and subtle Serpent as Satan is, about such a weighty matter as this is, and so much above the reach of our humane reason. *Austine* saith he had it by perswasion from God himselfe, not to give eare to such as did; but ask him how he came to know that the books of Scripture were dictated by the Spirit of God. This is a point which comes nigh the quick, and our nature being so apt to take fire in things of this nature, I know no better counsel then to reject the tentation at the very first, and all little enough to preserve our souls from being tainted with this eating disease; 'tis not

sinne

fin to much, as error, which is compared to an eating cancer: other diseases are commonly cured without cutting off the whole member: (so *Paul*) Reprove them sharply, severely; as it is a rule amongst Surgeons, that in this case he must have a severe hand, and use sharp knives. Sith then the infection is so easy, and the danger is so great, the best is, to sling off and resist this Devill at the very first *stedfast* in the faith; a man can hardly make good his resistance, except he have *stedfast* footing; therefore we must be *stedfast* in the faith, to drive away the very first smock of this temptation, and that at the very first.

2. Next consider, that this temptation is hideous as it is, to question the Bible, doth besalmost Christians, and may besal all, it is a temptation common to Christians: Satan began with this to charge things falsely on God, Doth God indeed say that ye shall not eat of every tree? (That is, of none of the trees; as the phrase is, *Psal.* 143. 2.) In which words, and those that follow, Satan puts three things on God, and all false: First, that God had forbidden them every tree in the Garden. Next, that they should not die the death, if they did eat, as though the threats of God were but as so many empty words: and lastly, that God did envy them a kinde of Deity and superexcellency: so that from the very first this hath been his fiery dart, and the easier to draw them from God, Satan doth set upon them with this temptation in the very beginning of their lives, anon after their

Part IV.

Chap. 4.

2 Tim. 2:

17

αποστολως.

Th. 1. 13

1 Pet. 5. 9. 2

1 Cor. 10.

17.

Primo

quod Deus

illos ex om.

ni ligno e-

dere vetu-

isses, de

binc quibz

morturi

non essent,

si edissent

tertio quasi

Deum illis

invidisset

divinitatem.

Ter-

tul. Ad.

vers. Mar-

cionem, l. 2

c. 10.

Marton of

the three-

fold state

of man

part. 3. vol.

crea-



Pro. 5.14

Psal. 73.2.

Psal. 43.5.

What we  
should do.

creation, before they could confirm their holiness by observation and experience: More or lesse the people of God do still taste of this Cup about the beginning of their turning to God, but yet the godly have found all well, and the better for this at last, it hath not conquered them, it shall not us: we have a spirit in us, which Adam and Eve had not in them: *I was almost in all evil*, saith the Prophet: but where? in Paradise? No! but *in the midst of the Congregation*, when at prayers, when at Sermon, when about divine offices: but (almost) saves us many a fall: I was almost not in some, but in all evil: our comfort is, that almost all others have been in as deep as we, and they are out, and so shall we: they did doubt of the Word of God, and got it off, and so we shall shake off this sorry Partner. When a man sees others well again, who were as sick as himself and of the same disease, he gathers hope that he shall be well too: so when we see others now to doubt least of this point, whereof they once made great question, why should not we wait with hope that that we shall be set free too? Say then, *O my poor soul why art thou disquieted within me*, with and about doubts as touching the Word of God? it is but like winde in the body, which till it hath a vent, turnes all into a tumult: but a vent comes, and all is quiet. This is as a winde in the soul, a vent will come, and it will quiet all. In a word, believe the Bible to be Gods Word, say to thy soul, I do believe it, and

and will beleeve it in the face of all scruples and doubts whatsoever: as others have, so I shall come to be settled, and that ere long, all is well that ends well; as in other points, so in this my end shall be peace.

2. Live in no sin known; for if we do, we shall not want for doubt and dispute against the Bible; for sith the Bible doth forbid and condemn all sins under the highest penalty, therefore as long as we please our selves in sinful wayes, we shall be too glad of the motion, and be willing enough to believe, that the Bible is but a tale, else it will be a neck verse to us, if we satisfie sin in the lusts thereof: for the issue is, that either there is no truth in the Bible, or no truth in us: for if the Word be true that he that lives in sin, is dead whilest he is alive, then we living in sin, and so dying, must needs go to the suds. One convinced of his sin by the Word, hath no way to ease himself, but to perswade himself, that the Scriptures have no truth in them. But now in case we stand free from the love of any known sin, Satan may come and urge matter against the Bible, but still we will and shall hold the conclusion, that the Scriptures are the very oracles of God. We see carnal men who suck in this opinion, that the Bible is Gods Word, are never troubled with the tentation, but rather make use of the Bible to patronize their finies and errors; and it makes much for the authority of the Word, that all do father their mistakes and errors, their bastard lusts and errors

on

*Lfu. Decad.  
1. lib. 1.*

on the Word of God, *perverted by them*: yea, Satan himself did flie to the Scriptures (in his way) in his dispute with Christ: and indeed Satan playes on both hands, when he would fright us into despaire for our finnes, then 'tis the Word of God, the commands are sure, the threats are severe, and he laies on loads with the penalties of it, and all to thrust us into the fire of despaire, and to put us besides the anchor of hope, like men at sea in a storme, without an anchor: if ~~we~~ will not do, then to lull us asleep in our finnes, he cries out that there is no such thing as the Word of God: then all the talk of the Word of God, is but as the fetch of *Numa Pompilius*, to make us believe forsooth that the Bible is the expresse will of God, *to keep the people in awe*, to hold the world in some order: Satan is in despaire himself, and doth what he can to wrap us in despaire too, and to that end he aggravates our finnes, and sets before our faces the fiery Law of God. Now if that will not do, *as often it doth not*, then his art is to bury us in presumption, which is the easier of the two: if despaire hath killed his thousands, presumption hath killed his ten thousands; to compasse this, his plot is sometimes to cry up the word, to turn us into the gulf of despaire for our finnes, as though the way to help us, were to put us past help: and then againe, to keep us in and under sinne, he cries down the Word (as his last shift) that we need feare nothing, all is but words, that the Bible is not the Word of God  
tha

Part IV.  
Chap. 4.

Joh. 14. 30

*Melancholici propter  
vehementi-  
am, non  
exspectant  
rationem  
quod sunt  
joculatores  
phantasia.  
Arist. Eth.  
1.7. c. 7.*

Pfal. 14. I.

*Cic. de nat.  
deorum.*

*Aug de  
ciu. Dei,  
l. 18. c. 41*

*Probabile  
est eos q. 1  
Philoso-  
phos dicit  
operari, non  
arbitrari  
deesse.  
Cic. de In-  
ven. l. 1.*

*Mat. 23. 29*

*Joba 5. 39.*

with his heart. He would verily think is with his heart, but he cannot, therefore in the text it is not, The fool thinketh in his heart, but he saith in his heart, *There is no God.* And *Epicurus* himself, though in deed and in his secret disputes, and in his private opinion he did indeed deny God; yet in his words he did confesse that there is a God. Perhaps he did not say it, for that he durst not. *Anaxagoras* being put to death in *Athens* for denying God, in which Town and University *Epicurus* flourished. And I think many did then, and do now bury themselves in the study of vain Philosophy, on purpose to feed this humour of profane Atheisme in them, on purpose to serve sin in the lusts thereof, without any fear of God, or of the Devil. The *Sadducees* were a kinde of *Atheists*: they denied the immortality of the soule, and all being after this life: and they did erre this fundamental error, not because they did, but because they did not know the Scriptures nor the Power of God. Wherefore *Search the Scriptures*, as the Word of God. Leave it to Papists, that to know the Scriptures, will teach you to erre; Christ saith not that we erre because we do know the Scriptures, but because we do not know them.

## N. 3.

Part IV.  
Chap. 4.

*How shall we do to know the true sense of the Word of God?*

The same Spirit which assureth an honest heart, that the Bible is the Word of God, will guide him to finde out the right sense of the Word.

The sense of the Law is the Law; and of the Word of God there is but one sense: it is the easier found out, because there is but one sense.

The Word as the Standard is looked upon by all parties as the Rule: but one saith his is that one only sense, another hath a sense not only diverse from the sense of the other, but contrary and adverse to it, and he saith as much for his sense, that his sense is that one only true sense and meaning of the Word of God. Nor are we left to uncertainty, or in a labyrinth, for that *so many men*, *so many minds*, and every mans mind must stand for the minde of Christ in the Scriptures.

That one meaning of the Word is plaine, and a plaine heart shall have a plaine answer from God by his Spirit, *which is which*. How did the people of God do in Christs time? How in the Apostles times, when hereticks and false prophets were very many and very cunning to wrest and pervert the Scriptures to their destruction? Albeit they were (as the  
Apostle

Apostle saith ) *unlearned* in all true learning. God did lead the Church then to the finding out the right sense of of the Word in maine and essentiall matters : so he will now and ever. It were a poor piece of providence to direct us by his Spirit to a *certainty*, that the Bible is the Word of God, and to leave us at all *uncertainty* which is the sense of that Word. Specially now that the Rule is more and more clear then it was in Christ and his Apostles dayes : Nor must we think that he will teach us and instruct us by his Spirit, which is, and which is not the sense of the Book of God, without book. No the Word is the best rule and line, to finde out the sense and meaning of the Bible, as our Divines prove, and Papists do not deny. *Try the Spirits*, saith the Apostle : who must try them? Why, all Christians. By what must they try them? why, by the Word of God. For what must we try them? not whether the Bible be the Word of God, for that was then taken for granted : but whether the Apostle or the false Prophets gave the right and currant sense or not, it being not possible that both their senses should be true, sith they were so contrary one to another as they were.

The Papists confesse that the Scriptures ( being the dictates of Spirit ) must be interpreted by the Spirit, who made the words and sense ; to that purpose they with us interpret that of the Apostle, when he affirms the Word to be of no private interpretation, to  
mean

Ram. Co.  
c. 2. d. 2.  
1 Joh. 4. 1  
Ram. pr.  
lect. 214.

Bell. Del  
verbo De,  
l. 3. c. 3.  
Canus, loc.  
Theolog.  
l. 3. c. 14.  
P. 1. 2. 0

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Chap. 4.

mean that it is not to be interpreted by the humane spirit of man (all mens interpretations being but so many private interpretations) the only publick interpretation being the interpretation of the Spirit. God hath given to all creatures who have but sense, a faculty to judge what is food, and what is poison to them: and so he hath given to all his people an ordinary sense and spirit of discerning, to smell out and taste which is, and which is not the true sense of the Scriptures, *to discern both good and evil.* This is plain by that of the Apostle, *We are of God: he that knoweth God, heareth us: he that is not of God, heareth us not: her: by know we the Spirit of truth and the spirit of error:* A doctrine much abused in our times, sith a sect of *Swenkfeldians* are crept in amongst us, who divide the things God hath joyned together, the Word and the Spirit, cry down the Word, cry up the Spirit; as though the Spirit did now teach without book, and feign that the motions of the Spirit are only done by violent impulsions. Thus they flie from the Word written, to their own revelations; which (as *Melanithon* doth truly and wisely observe, (doth draw after it three main and mischievous conclusions. 1. A losse of the certainty of the doctrine of the Law, and the Articles of our faith. 2. An utter uncertainty of Christian consolations. 3. An extinction and destruction of true faith, and the exercises of faith: whereas there are now no revelations (sith all is written,) nor no need of any extra-

Heb. 5. 14

John 4. 6

Examined  
Errorum  
Anabapt.

Heb. 1. 1.



Neb. 3.

Bell. de  
Verbo Dei  
l. 1. c. 2.

ordinary revelations to expound the Word, but ordinary only, to expound the Scripture by the Scripture, and so to give the sense, comparing places with places: Papists also to hide their follies from the people, do hide them as too obscure and too dangerous, and yet truth forceth the best of them to confesse, and that in Print, 1. That the Bible is the Rule of Faith. 2. That the rule must be known, and known to us, else it cannot be a rule to us. 3. That nothing is more certain, nothing more plain in it self then the Scriptures are; now by Scriptures they themselves do meane the Word written, as the Word doth signifie.

Metaph. 13.

Lib. 10. in  
Epicuro.

I confesse it is lamentable to see what swarmes of divisions and subdivisions there are in our Countrey amongst those, who pretend most to the Spirit and revelation, new sects refusing communion one with another, springing every yeare; of whom I may say as *Aristotle* saith of the doctrine of numbers amongst the *Pythagoreans*, that the many discords amongst the prime men of that sect, is an argument that the things and points are not true, for that they cause such confusion amongst them. 'Tis pity that men are suffered to sell poison thus, as *Laertius* saith *Aristotle* did, (his witness is *Epicurus*.) The thing which *Epicurus* chargeth *Aristotle* with, is, that having wasted his estate he fell to sell poison for the body, the practice of these is worse, who sell and vent poison for the soul. And I make no question but as *Pauls* phrase

phrase is, they have destroyed the faith of some, and 'tis to be feared, that if this gangrene be suffered thus, they will destroy the faith of more.

The advantage which is on their side, I will deliver in the words of a late wise Secretary of France, It is (saith he) more easie to oppose Religion, then to maintain and defend it; for Religion having in it something, which is above the capacity of mans understanding, it is no difficult thing to contradict such a belief by humane reason. (So he.)

Another advantage they have to work upon the simple (and simple they need be to be led by the nose after such simple stuffe) and that is, their fair shewes and fair words: the end of Hereticks and Schismaticks being, to draw disciples after them; and because it is done the easier when they put on the sheeps cloathing, pretend much strictnesse and holinesse, as the Pharisees did (and the Mennonists, that is, the Anabaptists in the Low Countreys do;) holiness hath a force with it, that by the beauty of it wins ground on the hearts of all.

And at the first they gain ground, for that their wayes are new, and till we be weary of these fancies, that infinite desire of knowledge which is in us, doth (as Scaliger notes) make us run after things which are new, as long as they are new. By these and such like shewes they beguile many unstable, who are of unreviv'd mindes.

And unto this their vehemency, by which

L 2

they

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2 Tim. 2. 18

Advantage of our

sects.

Villeroy is

his Coun-

seller.

2.

Rom. 16. 18

3.

Rom. 16. 18

It is a

new.

4.

1 Chron.  
18. 23

Arist. de  
partibus.  
Anim. l. 2.  
c. 2.

De Fide

Epist. 7. ad  
Mircell.

they do rather drive then draw men to their side, like *Ahabs* false Prophet who in a fit of his zeal (such as it was) smote *Micaiah* the true Prophet of the Lord on the face; these can box, and use violence, and so prevail much; people mistake when they take this to be zeal, true zeal being hot, but not so hot as false zeal, is, like as molten lead which is hot by accident, scalds and burns worse then fire which is hot of its own nature.

This minds me of a wise saying of Sir *Francis Bacon* in his *Essay* of Atheism, which is this: *Who so laboureth earnestly to prove an opinion to another, himself distrusts it.*

'Tis also true, they hold many true and good things: and this minds me of a saying of *Nazianzen*: Hereticks (saith he) which held most points soundly according to truth, were very pernicious to the Church, because they did more easily and secretly poison the truth of doctrine by their heresies.

Now in these times, and multiplicity of opinions, a poor soul will say he cannot tell what to do; but the best is, if he go to God, God will tell him and teach him what to do, as he did the Church in former times, when there were (as there were) very many false Prophets, and false Apostles and Teachers, who brought in damnable doctrines: if you cannot tell how to answer their reasons, yet you must know that reasons against the authority of the Scriptures, be they ever so acute, may carry a shew of truth, but cannot be true, so *Austin*:  
and

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and things not true may be so painted over, that they may shew to be more probable to us, then many things which are true (it is the observation of *Aristotle*.) Let us then not let any men deceive us by vain reasonings and philosophy, but search the Scriptures, where is all saving truth, and nothing but truth. Countrey people are of a passive understanding, and such as are apt to be led, (according as you are led, saith the Apostle) they will tell you that they are led by the Spirit: but the Apostle warnes us *not to believe every spirit*, *Zedekiah* the false prophet pretends this spirit too, as well as *Micajah* the Prophet of the Lord; *which way* (saith he to *Micaiah*) *went the Spirit of the Lord from me to speak to thee?* wherefore for our parts, we must not forsake the true claim to the interpretation of the Spirit, because that Prophets and false Teachers do lay claim to the Spirit also, and father their bastard damnable errors on the Spirit. It is the counsel of the Apostle, *Mark them who cause divisions amongst you, and avoid them*: you cannot perhaps confute them, yet you can & must avoid them: you may justly suspect, that their talk of the Spirit is but talk; for that the Spirit of Christ is the Spirit of peace and union, but amongst these men there is little else but confusion and division; this is true, when divisions arise out of the nature of the opinions, but not when they come by the malice of men.

1 John 4.1.

2 Chron.  
18.23.

Rom. 16.  
17.

One thing I advise, that as we are to keep

as much as may be, from the breath (the infectious breath) of these men, so we must keep our selves from the sight of their books. And here I commend unto you the advice of a rare man (Mr. John Dod) a man whom I may call by mine own experience, *John the Divine*, who having raised a Doctrine, That by nature we are prone to evil and not to good; his Use is, that we should not be too bold or busie with Papists or Brownists books; A counsel, had it been taken in time, we had not seen the dayes we see:

Their words quickly end, but their bookes remaine; and though in their bookes they lay claim to the Scriptures and Reformation (as all hereticks do) yet how much they abuse the Scriptures, time will discover, and in part it hath discovered already. But blessed be God, all comes to this end; to ratifie the sovereignty of the Word of God, and God in his wisdom saith; there is a necessity that heresies should be, that the truth may be the better sifted and confirmed, and that they that are approved, may be made manifest: so that it is but to manifest the truth, and such as do receive the truth in love of the truth. The Use we are to make of all this, is, to teach us to dote lesse upon the fancies and follies of *dreams*, and to cleave more to the Scripture, which hath in it all truth needful and useful to spiritual consolation and eternal salvation, wherein is no mistake at all.

*Si doctrina  
ecclesiasti-  
ca nullis  
extrinsecis  
hereticorum  
dogmatum  
asser-  
tionibus  
suscipitur,  
non potest  
tam clara  
& tam ex-  
aminata vi-  
deri fides  
nostra. Aug.  
de Temp.  
Serm. 98.  
1 Cor. 11.*

19.

*de v. 8.*

CHAP.

## CHAP. V.

## Of Repentance.



WE are fallen into an age, wherein, as the common fame is, there are too many who cry down (for a sinne) confession of sinne, and prayer for the pardon, as things below the Prerogative of Saints. I have reade in *Camus*, one of the best and best learned amongst the Papists, that there were some in his dayes (which was not long since) whom he calls hereticks, who in *Spaine* (his Countrey) did begin to deride those, who did grieve and mourn for their sins: A thing so monstrous, that I know no sin or error like this (*to set themselves against repentance*;) in it self it is a great sin, and (which is a greater sin) it maintains all other sins whatsoever; for sinne is sinne in it self, and to us, till we do repent of it: now if we must not repent of any sin, then every sin that we have, or do, or shall commit, doth remain sinne in us and to us, and the wrath of God must needs

*Pealoffe de  
Poenitentia  
par. 2.*

Pro. 18. 13  
Errors of  
denying re-  
pentance.

abide upon us; sith nothing can take the guilt of sinne off, or keep the wrath of God off, but to confesse and repent; for Solomon saith that such and only such shall finde mercy: I cannot imagine their reason, except it be for that they dream of perfection, or that God hath decreed that we shall have heaven, and our sinnes are pardoned before the foundation of the world; and that it is an abuse of prayer, to pray for that we have already.

1.  
1 John 1. 8,  
10.

Aug. De  
Perfct.  
Justitiz.  
Concil.  
Milevit.  
can. 6.

Now for perfection, I know none but in Christ our Head: there is no man but sins; *If any man saith he hath no sinne*, (he saith he hath sinne, in that he saith he hath no sinne) for the text saith, *he lies*, (and is not that a sin, and a sore one too?). And again, *If we say we have no sin we make him a liar, and the truth is not in us*.

The Apostle doth not say, if we say that we had no sinne, but if we say that we have no sin. He doth not say, *Humility* is not in us, but the truth is not in us. Nor doth the Apostle say, If you say you have no sin; but, if we say we have no sin, including himself for one, and *John* was as free from sin as any, and more free then the most.

2.

Next, there were, and are who teach, that repentance, confession and prayer for pardon of sinne, are of no use, sith the decree of God is past, and peremptory, that all his have their sinnes forgiven, and shall be pardoned whether they repent or confesse, or pray or not. I know no such decree: 'tis a truth, that Gods  
decrees

decrees are firme and unconditional, but sith it is more clear, though not more true, that we must repent, confesse and pray, as Christ taught us all to pray, *Forgive us our trespasses*; I should chuse rather to question such decrees, then to call in question Prayer, Repentance, Confession of sin: the truth is, all these wair upon the execution of the Decree, and Papists are (the learned amongst them) firme in this point, that as the decree is firme, touching Gods Glory as the end, so the same decree calls in for repentance and the rest, as the means to execute this decree: *Seneca* the heathen *Stoick* answers, that *Fate* doth assure of reconciliation with God, so the same *Fate* calls for prayers, sacrifices and the rest, as means; so for the body (saith he) if it be my *Fate* that I shall recover when sick; so it is the same *Fate*, that I must use medicines: and all this hinders not; but all is freely and voluntarily done.

Nor do we know or acknowledge any decree so absolute, as to exclude Christ and his Institutions; nor any such Christ, as hath so done all, that we must do nothing, as means. It follows not, Christ hath prayed for us, therefore we must not pray for our selves. Gods decree doth not binde him to do all for us, and we our selves do nothing, though of our selves we do nothing, but by his grace. Nor doth Christ merit all for us, so as we to do nothing: it excludes not our repeating and praying.

Christ

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Greg. de  
Val. l. 3. de  
orat. d. 6. q.  
1. p. 8.  
Nat.  
Quæst. l. 2.  
c. 35, 36  
37, 38

1 Cor. 3. 5



Christ is all in all as the *cause*, but our repentance must come in as a *means*. God will have his own *ends* brought about by his owne *meanes*.

In Ps. 101.

But these disputes profit little. I like better to enquire a little of that in *Austin*, who brings in the *Pagan*, quarrelling with the Christian Religion as a corrupter of discipline, and of the manners of men: Because (saith the *Pagan*) Christian-Religion doth promise to all who repent of all their sinnes, impunity and pardon of all, and that thereupon men let loose the reines to all riot, 'tis but turne and repent and all is well: as if a man should wound himself, because he knows where to have a medicine. Holy *Austin* replies, that there is none but is a sinner, no man dares professe his innocency: and what a miserable creature were a man, had he not hope to finde an heaven of impunity? were there only a licence of sinning, and no indulgence for our sins, where shall we rest our soules? Whither shall we go?

If foolish men do encrease their sinnes in hope of pardon, out of doubt they would encrease them more were there no hope of pardon; would not one who hath no hope, say, I am a sinner, I am for hell, no hope of happiness, out of hope of forgiveness why should not I take my fill in my lawlesse lusts? Why should I deny my selfe any thing mine eye would faine have? *Let us eat and drink, to morrow we shall die and damne*; why should not we

we take our fill of sinne; (which please us,) whilest we may? if we must go to hell, let us be merry whilest we may, and go to hell for all together, no question desperation makes men worse: God doth rather correct and restraîne sinning, when he promisseth indulgence on repentance, as that he *will not the death of a sinner but rather that he return from his sinnes, turne to God and live*: for when a pardon of grace is gone forth, and an heaven of mercy ready to receive us, then we will strike saile, cast off our iniquities, hope for life, lay down our weapons, and use Gods medicines: nor doth this offer of grace make sinners secure, for God hath promised pardon on condition of repentance, lest despaire should make men grow worie and worse, and rush into all ungodliness: and again, lest under hope of pardon men should make bold with sin to day, meaning to repent to morrow: the Lord as he hath made pardon very certain on condition we repent, so he hath made the day of death very uncertain: no man knows he shall live till to morrow, and therefore none but a fool will put off his repentance till to morrow, sith he may die in his sinnes, and go to hell for his sins ere to morrow. God (saith *Austin*) wisely providing by offering pardon, that men may turne from their sinnes, and be received, and by making the day of death so uncertain, that such as have a minde to deferre their repentance, may be terrified. Do not say, I will repent and amend to morrow; he hath promised

Luc. 11. 30

AG. 11. 18

Esau non  
verè penit-  
uit, quia  
non doluit  
de peccato  
sed dedam-  
no. Aqu. 3.  
q 86

Lacrymæ  
non erant  
peniten-  
tiæ sed ca-  
lumnix.  
Chrys. ad  
pop. Anti-  
och. hom.  
41.

Rom. 2. 4  
Aug. in Ps.  
90.

Apologie  
Dr. Twisse.

misd pardon to day if we repent to day ; He hath not promised any such time as *to morrow* to us. *Thou fool, this night*, ere to morrow, *thy soul may be taken away from thee*, therefore he is a fool for his labour, who puts a matter of such consequence upon such uncertainty, nor were we sure we should live until to morrow ; are we sure (whatever we intend to day) that we shall have the gift of repentance to morrow ? we cannot repent except the Lord give us *repentance unto life* ; if we will not to day, its like enough he will not give us the gift to morrow ; he that is not willing to day, is more then like to be unwilling to morrow.

Besides, it is the love of God which makes way for repentance; terrors mixed with hope of pardon have their use and place, but if terrors be all, and nothing else, they may make us cry with *Esau*, but not repent. I have read in *Tindal* (a man of great parts, and yet not so great as good) that if a man do keep the Law, if he do it not out of love to God and to his Law, in keeping of it he doth break it; so that it is not fear but love must do the deed; it is the bountifullnesse of God (saith *Paul*) which must lead us to repentance, and not to sin more ; just so *Christ* saith to *Peter*, *Peter, lov'st thou me* : (not *Peter, fearest thou me* ?) feed my sheep? *John 21. 15.*

Before I shut up this matter, I must in a word take notice of a froward spirit in some, who distaste *Dr. Twisse* and others for writing, that the

the sins of the godly are pardoned before they are committed. Part IV.

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Examen. I.  
de permis-  
sion. sec. 4.

But if these (being Scholars) would but consider, what Dr. Twisse hath said to clear this matter, they would subscribe (as no question they do) to his opinion so expounded by himselfe, and it is thus done by him. There is a double acception of the terme, *Remission of sins*. First, there is a meritorious justification or remission of sin: this is of sins before they are committed. Next, there is an actual justification or remission of sin; and this is not till after our sin is committed, and we do believe all this none of these exceptors do or can question. Those who lean much to the doctrine of *Arminius* and *Vorstius* in this point, may see all this expressed in clear termes by *Vorstius*; so that it is one thing for all the sinnes of all the elect to be pardoned to Christ for them: that was done before we were, or our sins were; another thing to be pardoned to them; Christ was made a curse for us by imputation; for that the Father did impute all our sins as a Judge to Christ, as our Surety, and did exact all of him as guilty by that Law; and not only by imputation, but by application, in that Christ did offer himself of his free accord to God the Father: so it is said, *He carried our sorrow, took our infirmities*, nailed them to the cross in himself, and buried they were in his grave: that so sin being buried, and the malediction of the Law being broken off, be like a new man made free from the curse of the Law, might and did

Amic.  
Collat.  
cum Pile-  
tor. & 88.  
sec. 131

Jun. paral.  
l. 2. par. 52

Bl. 53. 4.

26 or. 7. 31

rile

rise from the dead, as our surety: so then; had not all the finnes of all the elect, past, present, and to come, been relaxed and remitted to Christ, (not for himselfe) but for us he must needs have been kept under the curse of the Law, and the power of death and of the grave, fith then he carried Captivity Captive, hath loosed the sorrows of death, and of the grave, saw no corruption, is risen, is in triumph at the right hand of the Father in heaven, it follows as a truth clear of it selfe, that all the finnes of all the elect are pardoned and remitted to Christ for them. This is (as I conceive) all the meaning of Doctor Twisse, and is, or at least ought to be, the meaning of us all. And this a learned man calls *mystical Justification*, because all the finnes of all the elect are, as laid upon Christ, so remitted unto Christ our Head and Husband, which pardon and absolution he took in our name, and keeps for our use. Vorstius delivers his minde as touching this doctrine, in three degrees: First, saith he, there is the Grace of God, which is the first and prime cause, forgiving our finnes *gratis* in Christ. Next, Christ doth expiate and loose our finnes by way of merit, procuring for us pardon of sinne, the holy Spirit, and life eternal: all this is done for us, but without us. Then he brings in faith as a condition, or (as he calls it) an organical instrument: also he adds repentance, which brings with it the remission of sin: and this is in us, not without us: and this saith he, styled *causa sine qua non*, a cause only without

The God,  
win.

cause, s<sup>o</sup>.  
lida

without which remission of sinne cannot be perfected, which is but a shallow expression in him and those that follow him. Thus far he. All this is out of my way but that I was willing to borrow a point of the Law of Method and Order, to express my self a little in the behalf of my very loving and much beloved friend Doctor *Twisse*; I hope he is rather mistaken then abused: yet I doubt not but there are some men sick of *Aristotles* disease, who seldom or never mentions the opinions of Writers who were before him, but he doth it to confute them, which is very likely he did to gain honour and reputation to himselfe, as being one so able as to strike at the fairest. Before I put my last hand to this discourse as touching repentance, give me leave to enquire a little into that question, whether faith, repentance, love, &c. the conditions of the Covenant of Grace. I am willing as much (as may truly be) be ascribed to repentance, for that repentance begins amongst some to be out of use, who will not allow that after conversion men are bound to *repent*; so before conversion men cannot repent, after conversion these say men ought not to repent, and so they leave no place for repentance at all: now that repentance should have such a place as this to be the condition of the Covenant of Grace, I doubt; that faith, and repentance, and the rest are effects of the Covenant of Grace, I doubt not; and therefore a learned man of late hath printed, That faith is an effect of the Covenant and condition

Bar. 3. p. 2.  
5. paral. 1.  
3. in c. 9.  
Epist. ad  
Hebr.  
Orat. de  
sacerd.

condition both: In this matter I am of the opinion of *Kendall*, that the Covenant was not made with us, but with Christ for us; and for the main, I am clear of opinion, that the Covenant of Grace cannot stand with any conditions of ours at all. To that purpose I wish the learned to consult with *Junius*, who shews that neither the Hebrew or Greek words commonly translated Covenant, do properly signifie a Covenant, but a Testament or Disposition, without any restitution at all. To deliver my opinion, thus it is, The first Covenant of Works made with *Adam*, was built upon his own righteousness, which he put away; I know nothing that God took away from him, only he withheld his actual supply of grace. *Adam* casting himself out of this estate, the Covenant of works fell void; Then it pleased God to fill up this room with a new Covenant, as it is commonly called, or with his last Testament, wherein he bequeathed grace and glory on no other condition (that I know of, out of the Scriptures) but the death of the Testator, that is, Christ Jesus: so as the first Covenant was built on the righteousness of the first *Adam*, so the second was built on the righteousness of the second *Adam*. It is beyond my brain, to conceive, that God should immediately make a Covenant with us, who were children of disobedience and of wrath, who could not be capable of any such Covenant and conditions, but it was with Christ for us; *Adam* lost his righteousness, the foundation of the first

first

first Covenant: but the righteousness of Christ the second *Adam* can never be lost, and therefore the second Covenant or rather Testament can never be forfeited or disannulled; and if our repentance may come in as a condition of this Testament, and so of our justification, let him say who can, wherein the difference lies betwixt the first Covenant and this which they call the second Covenant, why this is not a Covenant of works as well as that. *Amiraldus*, a man much admired (if not too much) by some, grants faith to be a condition of the Gospel, but saith, this repentance and faith are diverse things. Now he cannot grant that there are two conditions of the Gospel, and those of different natures, as faith and repentance are. Again, repentance is of the nature of sanctification; now (saith he) sanctification cannot be the condition of the Gospel, for that by performing the condition of the Gospel we are justified; and for a man to obtaine justification by and for sanctification, is legal, and not Evangelical. So *Amiraldus*. I will shut up all with the words of Mr. *Cleaver* (my old friend) a great textual Divine, and deeply versed in controversies of this nature: Albeit (saith he) no man can assuredly apprehend the comfort of the Covenant without the application of it by believing, & bringing forth the truth of it by repentance and amendment of life, yet on Gods part these graces are rather effects of that blessed Covenant then bare conditions, *Ezek.* 36. 27. *Jer.* 32. 38. 39. 40. Those are his words, and

Part. IV  
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*Specius.*  
2. pa. 437  
Childrens  
patrimony  
pag. 468

M

this



this is my opinion, and this I conceive to be the truth: The sense of these his words is clear, that faith and repentance are meanes of our enjoying the comforts of the Covenant, but not conditions growing out of the nature of the Covenant of Grace: for every *meanes* is not a condition, albeit every condition be a means: but when a *meanes* is by Stipulation and contract appointed for the acquiring of any thing, then it is a condition. So *Twisse*. This is enough for this; except these speculations and such as these were more, & more vniversally profitable then they are. And therefore, that we may not say much too much; we will say for conclusion of all, I borrow leave to trouble the Reader with a few lines as touching the free Covenant of Grace and free justification by faith alone, having said my mind as touching faith before, I meane to add some things to clear this wholsome doctrine from some dust cast by some upon it; for this truth of God we stand the rather bound to contend, sith it is well enough known that the first doctrine which did break the heart and neck of Popery was this point, *That we are justified by faith alone*, without works; and he knows little, who doth not know that in the sense of the Ancient Schoole: works and merits meant the same thing; to say without merit, was with them all one as to say without works. To begin with this first, I cannot wonder that any dare renew that stale argument that forsooth

Exm. l. 3  
de erras  
Degresse. 5  
sect. 1.

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Chap. 5.Rom. 4. 1.  
2. 3.

sooth faith is a work, and therefore being justified by faith we are justified by a work. This is flat and plaine against the Apostle who proveth that *Abraham* was not justified by works because he was justified by faith; to speak out, I say we are not by faith as a condition of the Covenant of Grace neither, but organically & instrumentally, as it is an hand apprehending Christ our pardon; so that when we say, we are justified by faith, the English of it is, that we are justified by faith apprehending Christ, or which comes all to one, by Christ apprehended by faith. Againe, if faith did it as a work, then it were of debt, not of grace; but justification (as the Apostle shews) is an act of grace, a deed of free gift, not a debt; and grace is free every way, or no way. some make *Hope*, *Love* and the rest of the pieces of pious Evangelicall obedience to take part in this office, which is little else then to play againe the old game, *Do this & live*. I take it to be cleare of it self out of the text, *Romans 4.* that what is ascribed to believing is denied to working, but justification as it is ascribed to believing, so it is denied to working so much as to any condition at all. Out of all that Chapter it is plaine that works and faith are opposed in the point of justification, albeit it is as plaine that they stand not so opposed in the matter of salvation; we read indeed that we are *saved by hope*, but we

read no where in the Word that we are justified by hope or love or any vertue or holy act done by us afore or after our conversion. Christs righteousness is ours really by imputation, but it is not *our inherent righteousness*; this his righteousness is not ours by working, but by believing. *Do this* was for the first Covenant of works: "*Believe this*" is for the second Covenant of Grace. Believing is but a taking and receiving Christ and all his, now faith doth act by taking and receiving. I reade no where that repentance or love or any part of our Evangelicall obedience, is or can be said to act by *taking and receiving*: Now some rather then they will say nothing, say the Evangelicall obedience in the doctrine of justification is at least *causa sine qua non*, that though we are <sup>not</sup> said to be justified by *them*, yet we cannot be justified *without them*. To this I say but this; that so the understanding, will, and reason of a man may be said to have a place in our justification, because we cannot be justified without them, and yet I hope no man can think that the reasonable faculties of the soule may be said to joyne hands with faith in the doctrine of justification. To talk of any justification but by faith, or *by faith*, and *not by faith alone*, is to speak not onely without, but against the book; to add any thing *to faith*, or to joine any thing *with faith*, is to destroy the doctrine it selfe: as to add any  
tin

tin to a Kings coine ; is to destroy the cur-  
 rancy of that money : and to joine any  
 works with faith is to make a doctrine not  
 currant in the Court of Heaven. I thought  
 till of late that amongst all Protestants and  
 Antipapists that faith alone had an affirma-  
 tive and negative voice in the point of justi-  
 fication. The truth of every negative de-  
 pends on the truth of some affirmative.  
 This is a negative, that we are not justified  
 by works : now *mer negatives conclude no-*  
*thing*, the truth of this negative hangs on this  
 affirmative that we are justified by faith  
 alone, answerable to that of Saint Paul, *It is*  
*of him who calleth..* It is an old saying, that  
 he who doth distinguish well, teacheth well;  
 and I conceive one ground of this mistake is,  
 that these ( as I have said ) do not wisely  
 distinguish betwixt justification and salvari-  
 on : and for because good works as well as  
 faith have an hand in our salvation, and are  
 a part of our sanctification, therefore they  
 dreame that they have the like vote in our  
 justification, and in the dreame it is that  
 they do check that old saying of old Saint  
*Anselme* : Good works (saith he) do not  
 go before, but follow justification ; the truth  
 is, there neither are nor can be any works so  
 much as *truly* good before our justification ;  
 as good look for good fruit where the tree  
 is not good : but *after justification* there are  
 no works perfectly, yet there are works truly  
 good : thus we finde up and down in the

*Affirmatio*  
*prior. nega.*  
*siene. n. i.*  
*poster. l. i.*  
*c. 1. 2. Resol.*  
*Log. l. 2. c.*  
 3.

Word that we are saved *according* to our works, though not *for* our works, but no man can shew me any such phrase or speech in all the Bible over that we are *justified* by, or *for*, or *according* to our works: good works do nothing in the point of justification; for that which is not is *nothing*; and that which is *nothing* can do nothing; now before justification there are no good works, for that were to bring in the old *merit by congruity*. But after we are justified and in the state of Grace, then we may and do do many good works, and such works are said by some, to be disposing and qualifying; by other morall causes of our salvation, and both well understood speake nothing but the truth, else why doth the Word propose heaven to us, not onely as a free gift, but as a *reward*, and yet, all this is not for our owne sakes or our owne works sake, but for Christs sake, and his works sake, we believing that he is ours, and his works are for us by faith and our believing. For my part, I do the lesse wonder that works are now againe set on the Stage, and that *Pelagius* with his opinions take up such roome as they do, sith man being a true doted on himself, cannot but in and of himselfe be too well pleased with, and hold too fast such opinions as put *all*, or *too much* in this owne bosome. I have read of late that in case a man do improve his *naturals* to the uttermost, that God ever gives to such a man  
grace

grace, which is all one as to say that if a man do that which no man can do without grace, that then God will give him grace; which is but to give him that which he hath already, it being I think past all dispute, that no man can so use his *naturals* without grace.

These to my minde make way to introduce and bring in that foolish opinion of the Papists, *viz.* that there is a first and second justification. Wonder not to see men turned so quickly from the Gospel, this is a sickness under the Sun, as old as Saint Paul; were it to turne from error to truth there would not be such quick work, but Paul saith it was to another, yet not to another Gospel. How? Another and not another? yes; not another, because it is not possible there should be two Gospels, yet another, because the false Doctors did turne it aside in the point of justification; so then the Doctrine of justification by free grace and faith without works, is the life and soul of the Gospel; so that is not the right Gospel, what ever else is there, if this doctrine be not kept there pure; that we are justified by faith in Christ and not by the works of the Law, the Apostle saith there were some which did trouble the Galatians, and would pervert the Gospel of Christ; How pervert it? why, by doing then as these do now (whom I point at) even joyn the works of the Law with faith in that grand doctrine of justification: so we see there is no error new under the Sun, that which as some do receive now, so there were some did then, turn-

Gal. 6.7.

verse. 7

ing the Gospell into another, not another Gospel, by mixing works with faith in the point of justification; so that we must not make strange of it that it is so, no, nor that it is so quickly so: it being so easie to leap into any extreme or from one extreme to another, this is done with speed and ease: but to keep in the middle, to stand fast for and in that which we call *Mediocrity*, where vertue dwells, is so against flesh and blood, that it is farre easier to run into both extremes then to sit downe in the middle, *the center of vertue*. I doubt ere these men are aware they may bring in (as it is observed by wise men of old) unorthodox opinions, by being too bold with unorthodox expressions. I began to think to speak out concerning the Covenant of Grace, but sith so many learned pieces are (as I hear) come out of late, I will spare my pains in writing, and the Readers trouble in reading. I doubt not of the truth of what I said before, following *Junius* therein, that the word *Covenant* (as the use of it is in common expressions) doth not signally deliver the phrase and proper sense of the Hebrew and Greek words, but rather the word *Testament*. *Covenant* as it goes for currant with us, is a term of art which calls for stipulation, and looks for a reflect act from those with home the *Covenant* is made; but the originall words signifies rather a Will or Testament, a deed of free gift, without any looking

looking after any stipulations or conditions on our part; and this doth more magnify and extoll the free grace of God then when we take in any stipulations or conditions at all. It is an old rule, that *look what doctrine sets up Gods Grace most and puts downe mans pride most, that doctrine doth look most like the truth of God & the Gospel of Jesus Christ*; and so doth the doctrine we now set downe. Peter doth not say Repent and then the promise is to you and yours: but, Repent for the promise is to you and your children, I will deliver the full of my minde in the cleare words of Mr. *Cleaver*. The Apostle (saith he) doth not say: Repent and be baptized, and then the promise shall belong to you: but, The promise doth belong to you and yours, therefore you and yours are to be baptized upon your repentance. Some who put stipulations and conditions on the Covenant, fall to distinguish, he that distinguisheth ill, teacheth not well. They make many pieces of the Covenant of Grace like so many subordinate and under-Covenants, but the more any thing comes up unto unity, the nearer it is to truth and verity. There was one & but one Covenant of works, and that being uncovenanted in respect of the elect, now there is no salvation can be had by vertue of that Covenant. There is now in the Church but one onely Covenant, called the Covenant of Grace, which is a meer cleare Legacy, as an act of free favour, as men when they die make but one Will and Testament, so God hath set up but one Will, one Testament

Part IV.  
Chap. 3  
Ezek. 13.

Am. 2. 38  
39.

Cbld. p.  
trimony .p  
45.

Verity of  
nam. ap-  
veritatem.



Testament wherein and whereby he hath by a free deed of gift given us Christ, and our inheritance of the Saints in Light. I professe I have been weary with reading what some men have written as touching the Covenants, and all to make a doctrine misty and difficult, which is and would be clear enough, if such had and would let it alone. The sum is, that this Covenant or rather Testament of Grace being the last, and to last for ever, doth not exclude, but include grace, as contrary to all causes, conditions & stipulations which are contrary to free grace. Grace in God may be said to be the cause of it, and it works grace for us, and in us, as the fruit and effect of it: with this I end all, and I take it to be to true and cleare, that they do but cut our work for themselves, and do make work for others who speak and write the contrary: and I hope the God of grace will shew this to all those who are otherwise minded, and love the Lord and his truth in sincerity.



AN

## APOLOGY

IN

Defence of some exceptions  
taken against some particulars  
in my Book of *Tentations*.



**I**N my former book a little I  
said as touching the losse of  
originall Righteousnesse in  
*Adam*: as that *Adam* put it  
away: the exception to this is  
this that God took it away,  
& that it was lost meritori-  
ously, not otherwise, *Aquinas* and they who  
follow him, hold that it was lost both merito-  
riously and efficiently. The matter is not much  
and therefore very much need not be said of it.  
Doctor *Twisse* saith, that it being placed by  
God immediately in *Adam*, God only could  
take it away, *Adam* could not put it away. In-  
deed none can immediately take that from the  
soule which God hath put immediately into  
the soule, but that therefore *Adam* could not by

Jude. v. 6.

meanes put it away, I think the argument followes not: I take it to be dangerous as well as false to say ( as *Arminians* do ) that originall sin consists in Gods depriving *Adam* of originall righteousness: it cannot in my minde but make God the Author of originall sinne . and of all sinnes else . which follow after originall sinne: if not *Adam*, but God did pluck out *Adams* eyes. God is guilty of his blindness, & of all the blinde consequents which follow that his blindness. We read that the Angels kept not their first estate but left their owne habitation; they left it by an act of their owne free will, it was their owne doing, it is not said that God did bereave them of their first estate, or that he did deprive them of their owne habitation, but they themselves of themselves did put themselves out of their owne habitation: so *Adam* did by his sin thrust himselfe out of his spirituall estate , and by his sin did merite that the Lord should never restore him or any of his to such an estate againe ( if the Lord had pleased to take the forfeit ) it goes too neere the quirk to say that by his demerits he caused God to strip him of all, for it was done by his sin as the efficient, or (if you will) deficient cause. All that God did was, he withheld the influence of his actuall and effectuall grace, but left him grace sufficient to stand or fall, as *Adam* himselfe should will or will, having free-will to either, God withheld something which he stood no way bound to supply, he withdrew nothing, but left *Adam* stock enough in his hands to stand if he

he pleased, nor could this (God withholding his actual, effectual grace) be done *meritoriously* or *demeritoriously* rather; for this was done before *Adam* did or could sin: now there could not possibly be any *demerit* before sin. My minde is that *Adam* by his sinne cast off his own cloaths, and did pluck out his owne eyes; and (as I said) by this his sin he did deserve that, nor he, nor any of his prosperity should ever be restored to that or the like state of righteousness againe; and this was as a punishment which cannot take place before there is a fault: so that as one contrary doth banish another, so did *Adams* sin by the Law of contraries shut *Adams* righteousness out of doores. But some say, some sinnes are contrary to some sinnes, yet one sin doth not root out another contrary sin. But I say, some sins are contrary to some sins, but yet not so contrary as sin is to grace; for these contrary sins agree in a general head, that they are all *sins*; but grace and sinne differ in the whold kind, *sinne* being a *vice*, and *grace* a *vertue*. And whereas some againe say, that one sinne in act cannot expell an habit of grace (so *Trinne*;) But I say that one sin did turne the Angells quite out of their first estate for ever, and so it was with *Adam*. By the way, it is usual enough to say that sin hath a deficient cause, yet that is not a proper kinde of speaking, because to speake properly, every morall defect is a sin, and then by consequent of that there must be a former defective cause, and so without stop or stay in an infinite progression.

Scot. 4.  
sen. D. 14.  
q. 1.

Scot. Col.  
lat. 5.

Ans. to  
Mason p.  
97.9.

Threefold  
estate of  
man. part.  
1. c. 3. sect. 1

*T*hisse tells us for this, that *efficiens naturaliter* may be *deficiens moraliter*, and *deficiens moraliter* may be *efficiens naturaliter*, else in proper speech a deficient cause cannot properly be an efficient cause. Now whereas it is thought much that sin should be said to do it otherwise then by demeriting that God should do it; for then (saith one) why doth not the least sinne expell the grace of justification. I reply that we speak not here of the grace of justification, but of sanctification; yet by his leave I see nothing but the least sin might do it, were it not for the speciall help of Gods Divine influence, it being held by many as a truth, that *Adam* himselfe in the state of innocency could not without divine speciall assistance performe one spirituall act, lest it might seem to follow that there could be one good deed whereof God is not the Author. My opinion is, that *Adams* sin, albeit it were not so great a sin in the matter of it did expell grace; as one opposite doth use to drive out another. I will deliver my self for this in the words of *Thomas Morton*, *The elder Adam*, saith he, lost his righteousness by committing sin; for sin having once gotten in, (like leaven) it never rested till it had sowered the whole lump; having once admitted unbelief into his minde, he could not keep his affections and actions from the contagion of sin. (Thus he) So that as a little leaven drives the sweetnesse out, and enters sowrenesse into the whole lump, so why may not a little sin (so to call it) poison

son and leaven the whole lump? As one sinne  
dust cast out all holiness out of *Adam* when  
there was in him nothing but holinesse, the like  
we say for the lapsed Angells; so I doubt not  
but the least sin would turne all graces out of  
us if God should but stand by and look on, and  
the rather, sith grace in us is but very little and  
very weak, of it self. The same *Morton* in ano-  
ther place of the same book saith as followeth,  
All the parts of *Adams* holiness were so linked  
together that he could not lose one particular  
grace without losing all, nor commit the  
least sin in the estate of innocency, because by  
committing sin and in the very act and moment  
of committing it he should fall from his inno-  
cency into a sinfull estate. (Thus he,) And as I  
think according to the truth, I sometimes won-  
der that wise men should speake so much of  
*meritoriously*. The sum of all is this, God with-  
held from the Angells first, and from *Adam*  
after when he was tempted; his actual grace,  
being no way bound to supply him with the  
influence of his assisting grace, sith he had in him  
habitual grace sufficient to hold his owne if he  
would, and on the withholding of the actual  
supply of the Spirit assisting he lost all, left  
his first estate, and by that his fall he did deserve  
and demerit that the Lord should there leave  
him and his: *Adam* then by sinning did  
put a way his integrity, and having undone him-  
selfe and his, he left himself nothing, his righ-  
teousnesse being a quality & an accident could  
have no existence, when once it was turned  
out

out of its *subject* as cold hath no existence when once by heat it is driven out of the water. This Gods *not giving him his preserving grace* must needs be without preceding merit on *Adams* part; but when *Adam* had plucked out his own eyes, cast off his garments of integrity, then this sinfull act of his had demerit and guilt enough in it to move the Lord never to restore to him, or his, the garments of salvation againe, he having first by his sin bereft himselfe and his of that his robe of righteousness. I know no use nor place for demerit in this argument, but to say that our original sin stands in Gods taking away this robe demeritorious, is to come very neere to make God the Author of originall sin and of all sins else, which should and must needs follow Gods taking away this *bridle*, as Papists and *Arminians* call it. *Adam* (I say) did pluck out his owne eyes, and sin in doing of it, and this his sin had guilt enough in it to make the Lord to *let him* and his to ly in this blinde condition for ever. Thus then when *Adam* sinned, God withheld his extraordinary succour, which else might have preserved him in his originall integrity. All I can imagine which may be objected is, that sin being *Privative* a negative, cannot by any force of contrariety expell and force out of *Adam* his righteousness. The answer is, that were it a meere negative, [as negatives prove nothing, so they work nothing] but being a privative thing, it may and doth put out grace. There is in it a vitiosity, which if you consider abstractly is no positive

*Malin A-*  
*namy of*  
*Armin c.*  
*6. 2. 7.*

positive thing created, or creable by God, but yet it may be concretely considered, as it is inherent in a positive quality and active power, and being considered thus (as conjunctly taken) with that deformed forme (such as it is) is termed sin by denomination, and so is opposite to holinesse and righteousness not only privatively, and affirmatively, and in a positive way called the Law of sin, *Rom. 7.23.* where is said that the Law in *Pauls* members warred against the Law of his minde. Of this argument I will say no more, but he who would know more (if he can) let him read *Walans* his *Def. of Molinians*, page 221.

The next flaw (or rather knot in a bulrush) which is found with my former Book is that I did not well in that I left it, and did not determine whether a godly man might kill himselfe. To this is objected that no truth is to be concealed for fear of any inconveniences or mischiefs, which might follow, I think this is not right that every truth must be revealed in Print, and if I remember well, something this way is prescribed by the same Author in some one of his Books, I am not alone in it that some things may and must be conceal'd from publike divulging (so Doctor *Saunderson*) and whereas what may be done in *Phrenisical* and *Melancholy* Passions, is not to the purpose, at last from that he falls to affirm that a godly man may die in sin unrepented of, which I like not, except he hold that sin may be repented of before it is committed; which point he is not

N

willing

In his second In-  
carnation,  
Sermon 2.  
sect. 32.



willing to swallow in another discourse of his. I know Master *Prinne* hath these words, (Let a godly man be taken away in the very act of any known sin, as self-murther, before it be possible for him to repent, yet he shall be saved:) his reasons I forbear to relate because I mean not to reason against it, nor do I know any losse if this had not been put in print. In all the Bible I know nothing set down of any who pretended to religion who did murther themselves but *Achitophel* and *Judas*, & of them what they were for all their shewes, the Scripture doth shew us. Mr. *Ball* a man famous for his learning in his age, who according to his measure did deserve it from his youth, in his Book about and against separation-faith that some things he was loth to publish in print, lest he should teach some spirits to wrangle, and perhaps such things printed hath been an occasion to cause some spirits to presume, of which in our parts we have had too many black examples of late. I finde daily that those who do most finde fault with others, do make most faults themselves; and I cannot but wonder that one who holds that a man truly sanctified and justified may so fall from grace as to be damned for ever, doth yet write that a godly man may die in sin without repentance, which were a strange doctrine, but that we have so many strange doctrines now adayes, for why such sins unrepented of should not ungodly that godly man and make him fall from his standing totally and finally, according to their doctrine

doctrine I know no reason, no, nor they neither; and albeit these men do hold these doctrines of men (if not of Devils) to be truth, yet it had been better for them and others not to have sent them abroad the world in print. *Thomas Morton* the elder, (a clear and learned Writer) hath these words. *The faithful whether he die in an holy life, or, in some sin, whether in repentance or impenitency, always, he dies in Christ:* is not this a contradiction, to say one may die in sin and in impenitency, and yet die in Christ? yet these are the words of *Morton*: that *Morton* should thus speak is not so strange, sith for ought I know he held that a godly man could not fall from grace, but that men who cry up the doctrine of falling from Christ and Grace should dare to print, that a man may die in self-murder, and final impenitency and yet die in Christ, is such a piece of Divinity as clearly destroys it selfe; for, what is it that makes one fall from Christ, and from Grace but sin? And is there any sin which is so like to cause us to fall from Christ, and from Grace, as self-murder, and final impenitencie? All this is the lesse strange now sith there are who hold and print (and no fooles neither) that a man in some cases may kill himself without sin, nay, rather he doth sin if he do not kill himself, then if he do: what *Eusebius Philomusus* (a Book fathered on *John Goodwin*) saith, I leave to such as may and will reade the book to judge. Dr. *Donns* Book in print of that argument will do the

Threefold  
estate part  
3.c. 7.p.  
412.413

less hurt because he was no reformer, albeit in  
 his way a very learned man: *Kiffin* and the rest  
 (all great reformers) in their Book called *Wal-*  
*wins Wyles*, do charge *Walwin* (a very great re-  
 former) with this as his counsel given to a Gen-  
 tlewoman under great distress, finding no re-  
 dress, that she having tried all other remedies  
 without ease might and ought as the last reme-  
 dy to use Gods medicine, which was to ease her  
 self by killing her self: I then read *Walwins De-*  
*fence* in answer to the foresaid book call'd (*Wal-*  
*wins Wyles*) wherein he utterly denies any such  
 counsel given to any such Gentlewoman or a-  
 ny other, which I was glad to see, for some cause  
 I have to see the honesty and honor of *Walwin*  
 cleared by himself. As for my part did I hold  
 that a man might take his death by killing him-  
 self, and yet do well, without any repentance.  
 I should quickly subscribe to it that in some ca-  
 ses it were no sin for a man to take away his  
 own life, but in the way of Christian prudence  
 and conscience a thing very lawful & laudable.  
 Now because I am loth to leave weak-spirited  
 men and women under such a cloud, and all by  
 reason of some men of great accompt; I must  
 declare mine opinion, which is, that it doth  
 imply a contradiction to die in a known sin,  
 and in impenitency, and to die in Christ; to go  
 away under the guilt of sin, and to go to heaven  
 and unto Christ; we all do or should agree that  
 there is nothing doth take off the guilt of sin,  
 but repentance; and therefore the Lord would  
 not suffer *David*, nor will he suffer any godly  
 esse,

else, having once so sinned, to die till he hath repented. I dare not put the consciences of men upon such straits neither, that having some great known wasting sin, it is not possible that they should get into Heaven without actual, particular, punctual repentance. This requires time which in some sins is denied us; yet we do or should know, that betwixt the stirrup and the ground mercy is sought, mercy is found. And that in case one take poison on purpose to destroy himself, yet there may be repentance sufficient to serve the turn betwixt the cup and the lip. Also one may leap off a Bridge into the water to drown himself and do it too, yet *inter pantem & fontem*, between the Bridge and the water repentance may be found. A will to repent is to repent; for what is repentance but a turning of the will? A groan, a sigh from a repenting believing heart is enough to put in an answer in the Court of faculties at the throne of grace for any, for many, for all the sins a man hath committed for a thousand years, else how is it that some are called at the *last hour*, I think I erre not, if I say in the *last minute of the last hour*. I know nothing in religion and divine reason but antedated repentance which is laid up before-hand may serve, howsoever there is a general, habitual, veruall repentance lying deep in the soule which may turne (as 'twere) the white of the eye, up to Heaven, which is enough to carry our cause. *Cyprian* himself saith, that one degree or act of repentance will serve to crosse

Psal. 19.

Luke 13.

out all the sins of all a mans life, there is no question but most men do things to the very last which are sins in the sight of God, which they know not to be sins, perhaps *through mistake* take them to be virtues (not vices) and will not general repentance for all sins unknown put off the guilt of them? Specially when the soule is so habituated and qualified, that if they did know them to be sinnes, they would in a more particular manner repent of them. *Who can understand his errors? cleanse thou me from secret faults.* That is, from sinnes which we know not to be sins, saith old Master *Cartwright* somewhere; to speak out a little, I doubt not but a godly man may for the matter do the act of any sin whatsoever except the blasphemy against the Holy Ghost, but that he may die impenitently in those sins or sin, give me leave to pause upon that, for except such positions be carried under a favourable construction I think it clear that it doth undermine the Gospel, it being a vital part of the Gospel, that *except we repent we shall all perish*. Let it be granted (if you wil) then, that a godly man may kil himself, & die in the fact and by the act, yet that he doth *dy in the sin*, albeit he die, *by the sin*, I utterly deny, there a general repentance perhaps may serve. I am sure a sigh of repentance may and doth remove the guilt, nor can a godly man do such an act (as long as he is his own man) with a full consent, and if there be not as there is not a full consent I know nothing but there may be a grain of *tracis* repentance mixed with

with it in the very doing of it, sith it is a mixt action, for most of those who do it, do it because they had rather not be at all then be in such a condition, when their life is a burden to them; and as *Austin* saith, they look upon it as a comparative good thing. Well then, if antecedent repentance for all sins in general will not be granted by those men as sufficient to serve, who look upon it as a clear untruth that sin should be pardoned before it is committed, or if they stand upon it, that it is not possible (which is said, but not proved, nor I think possible to be proved) now why the spirit of repentance may not mix it self in, and with the doing of the deed, I know 'tis not possible for any to bring any place, or to shew any reason to the contrary. I would men would not make halters for mens consciences; & now that there is so much talk of refining and propagating the Gospel, and by none more then by these men, that now these very men should publish, not in words only (which may and will die and vanish but in print, in white and black (which remain) such uncomfortable, uncertain, and (I think) untrue doctrines, which put poor Christian soules on the rack; I should wonder much at it, but that the Scripture foresaw and foretold that thus it should be, and would be in the latter days; and but that I have the word for it, I should marvel more then I do, that now in the heat of reformation so many are turned so *quickly* to another Gospel, yet not another, saith *Paul*, sith there canot be two

Gal. i.

Gospels, Religion is one or none, and where are so many religions, 'tis to be feared there is not any. I am sure amongst us, there are too many to be good or true. But still this sticks with me, that it were best such doctrine were not published, at least not printed, sith all the Bible over no one instance of it. *Sampson* I know did kill himself, and did well in it, but he had special order for it from God: shew the like order, and then do the like as *Sampson* did: but without the same order, the same act which was not sin but a duty in *Sampson*, is a great sin in any of us. I know if repentance step in, a man may possibly die by the sin, and yet not in the sin. For my part I like not that such doctrines should be made publick in print; for I have known that very feare of hell hath withheld the hands of some (held for godly men by all who knew them;) from doing bloody execution on themselves, and should the positions printed by some of late, grow common, and take hold of the hearts of men, I fear me where there is one who makes himselfe away, there would be an hundred. I could wish that men would make more dainty of blazing such divinity abroad, which is so likely to create such bad and sad consequences: its to be bewailed that our civil dissensions hath been the occasion to stir up so much dust, and so many contentions in the Church; I am sure of this, that if any man list to be contentious the Church of God hath not, I am certain should have no such custom: that men whose calling; call for

for peace, and not to be unquiet, but to study to be quiet (as the Apostle saith,) should write so many things, as I doubt too many do in and for opposition, is strange; whereas the Apostles rule is, Do nothing in opposition, nothing in vain glory, and yet I doubt me some who being sick of the press, do almost nothing but in opposition, little or nothing but for vainglory: I dare say that such as publish in print such opinions, do destroy the comfort of the people of God, and as much as lies in them destroy the glory of the Church of God, specially in that sure and sweet doctrine of free Election, and of standing fast in the grace of perseverance to the last. As touching such as are haunted with these fiery darts of the devil (like so many furies) in any hand they must not suffer any such doctrine to run in their heads, that being they be in Christ they cannot but go to heaven, in case they make away themselves; a man is too near himselfe to be his own Physician and carver; in such cases as this Satan playes on both hands, sometimes when they are in these fits he doth thrust them upon the rocks of despair, that their sin is that unpardonable sin against the Holy Ghost, and that fith they must be damned, as good now as another time. Another time if the party have a conceit that he is elected, and elected men do what they will they cannot but go to heaven, therefore (saith Satan) put it to the push, man, ease thy selfe of the present burden, one cannot go to heaven too soon: and now the devil will stroak him with conceits that there



*Mendaci  
homini, ne  
verum di-  
tenti cre-  
dere sol-  
emus. Cic. de  
Divin. l. 2.*

*Nescio  
quomodo,  
nihil tam  
absurdè  
dicti potest  
quod non  
dicatur ab  
aliquo Phi-  
losophorum  
De divin.  
l. 2.*

is no question to be made but he is one of the elect. In the other case he makes him question-  
onal, and now he makes him question nothing,  
and man is willing to believe what he would  
faine have: and then to help after, he brings in  
the judgement of such a learned man, or such  
and such learned men. And is not the Devil  
a common liar? We use not to believe com-  
mon liars, no, not when they speak truth; and if  
Satan do speak truth it is but for his own ends,  
to wound religion, to cast some dishonour on  
God and on his glory; its very hard for a man  
to hold his hand when he is in this pickle, al-  
beit none can perswade him but that he is a  
child of hell and must to the devil. What then  
can we look for when Satan feeds him with con-  
ceits that he is Gods child, that he may and shal  
go to heaven the worst come to the worst? it  
is scarce possible that such a man under  
such perswasions should hold his hands. A-  
gain, to charme him the easier, in comes  
the judgement of one or two Divines of note,  
and the Devil and his Client do too quickly a-  
gree: this minds me of a saying in *Tully*: I  
know not how (saith he) there is nothing can  
be so absurdly spoken which is not said by one  
Philosopher or other, I say nothing of Divines.  
But this I say, that Divines are men and apt in  
these and such like points as these to exceed  
in charity, sith charity doth and should re-  
joyce in the truth. I do earnestly and heartily  
cal upon such as are begirt with this temptation,  
that they would not once minde this, that  
they





A N

## APPENDIX

Touching

## Usury.



**I**N my former dispute about Usury, I took it for granted that Usury was a sin and a wrong, and pressed restitution: I am now entreated to look a little further into it, & the more I look into the Scripture, the more plain it is to me that usury is unlawful. And herein I am the more confirmed, for that Writers of all parties (a very few excepted) are unanimous in their consent, that it is a sin. Books also written in Latine, in English a purpose to prove it to be sin, stand unanswered, as Doctor Py in Latine, Mr. Bolton in English. I know the practice of it is too general, and bringing in such profit with so much ease (as it doth) too many run into the practice of it, some directly, others indirectly. All I can here say for it may be reduced unto a few heads. The taker (say some) is willing to take

take up money to use, and perhaps gains by it Part IV.  
 too; the setter is also willing, and he gains too,  
 where then is the wrong? Trades cannot  
 stand without it. The latter is absurd, for there  
 is no lawful calling but may stand without  
 sin. The *Romans* flourished a matter of six hun-  
 dred years before usury was known amongst  
 them. The Jews did flourish in wealth (none  
 more) yet no usurers so much as tolerated a-  
 mongst them. No usurers known in *England*,  
 till allowed by *Innocent* the third, in King  
*Henry* the thirds time. So *Fox, Ait. &*  
*Mon. Part 1.* Wherefore this necessary so  
 pleaded is no true necessity, because it is not  
 made by the nature of the thing, but by the fan-  
 cy, folly and lusts of men. Ayt but when both  
 parties gain, who is bitten (say they?) the  
 Common-wealth (say I.) That is hurtful to  
 the Common-wealth which is a burden to the  
 most, and those who have most need; now the  
 most, and they who have most need, are those  
 who buy commodities to spend for their need  
 and use, and these are bitten when Traders  
 take up commodities for day, or take up mo-  
 ney upon use to buy their commodities; for such  
 must needs sell the dearer, first they pay the  
 dearer, so much as the use money comes unto;  
 therefore the most, and such as have most need,  
 are pinched and bitten by it. And thus at long  
 running we see that the poorer sort who buy  
 for need, are they who upon the matter do pay  
 use for (almost) all.

Now, for the other exception, that the setter

and

VI. *And* *they*, are both pleased, are both willing and go away both with gaine; I look upon that as nothing. *Hortensius* did borrow *Cato's* wife to breed upon, and had her, and did return her to *Cato* rich, when he had served his turn on her. *Hortensius* was willing, *Cato* was willing, his wife was willing, and yet this was sinful. *Sarah* was willing, and did over-perswade *Abraham* to take *Hagar* his servant, on a godly pretence, to help God out with his promise, that *Abraham* should have an heir in whom all Nations were to be blessed: all parties were willing, and *Abraham* had a son by *Hagar*; and yet this was a sinful bargain, because forbidden by God. And what if usury be growne very general, and got into the veins of the *66*. then, what of that? So was *Polygamy*: their colour (was) to stock the Church; and when *Abraham* so wise, so good a man had his hand in once, then all thought they might do well to practice *Polygamy* too, having such a President before them, and yet I hope *Polygamy* was a sinful practice, because the Law of God was and is against it.

Some plead for usury that it is not unlawful, for that God did permit it to the stranger: if it were permitted indifferently to all and every stranger, then there were some colour for it: But it is only to the stranger, that is, to the strangers of those cursed Nations, and so it proves nothing. Now this I take to be clear, because the Jewes stood generally bound to shew all mercy, specially to common strangers,

*Heb.*

*Zeppr.*  
*Legum Mo.*  
*lib. 1.4.6.*  
25.

*Heb. 13. 2. Be not forgetful to entertain  
 strangers.* The fatherlesse, the widow and the  
 stranger go hand in hand together in the Word  
 of God. Now usury being no act of mercy  
 and kindnesse, but rather the contrary, it can-  
 not but follow, that the permission to lend up-  
 on use to the stranger, must not be meant of  
 ordinary strangers to whom they were to shew  
 all kindnes and compassion, but the *strangers* of  
 those cursed Nations whom they were bound  
 to bite and eat out: and if this permission to  
 put money to the stranger were not looked  
 upon as a punishment, why is it denied to a bro-  
 ther, *Deut. 23. 19?* Were it a favour, then  
 of all they should have been permitted to lend  
 upon use most of all to their brethren. *H.  
 Ainsworth* in his notes on this place, and on  
*Exodus 22. 25.* is peremptory against all usury:  
 he condemns taking as well as setting money  
 to usury, and *Ainsworth* is plain that no  
 strangers who were brethren in the faith they  
 might not lend upon usury, (so he) And to  
 prove this he cites, *Lev. 25. 35, 36, 37.* It is true  
 that *Ainsworth* in his translation renders it *bi-*  
*ting usury*, not that there is any usury nor biting,  
 but that all usury doth bite: see his notes on *Ps.*  
*15. 5.* and on *Exod. 22. 25.* Where he ob-  
 serves that it is fitly called *biting*, because usury  
 bites and consumes the borrower and his sub-  
 stance, and very few takers to usury save their  
 own by it, but the most of them are utterly  
 undone and bitten as 'twere to death by it. Dr.  
*John Rainold*, (then whom the world hardly  
 ever

Grewell,  
And ew,  
By Dow-  
nam, Fen-  
ton, Bolton.

ever saw a better man and a better Scholar) in his Book of Divorce (as I remember) p. 8. holds this distinction betwixt *bising* and *not bising* usury (used (saith he) by some late Divines) to be but a meer sham. The best and best learned of our Prelatical and antiprelatical Divines have taken good and great paines to prove usury to be a thing utterly unlawful: Mr. John Dod in his last Edition of his book on the Commandments makes usury a breach of the eighth Commandment, and old Mr. Wall in a book of his called *Obedience of the Gospel*, and in the second Sermon, Wall (I say) is there so severe and sharp against usury, that if my memory fail me not (as I think it doth not) he there saith that it is as clear in the Word that usury is a sin, as that Christ came into the world to save sinners.

*Objection.* But usury (say some) is forbidden to a poor brother.

*Sol.* What of that? Shew a place that it was granted to put money to use to a rich Jew, or to a rich Christian, else al they say is as much as nothing. Nor can they shew a place where usury was granted to a rich, but not to a poor stranger: In the sense I speak of, usury was not only permitted, but bid rather then forbid to the cursed stranger, whether rich or poor. The poor are most necessitated to borrow, and are most subject to be oppressed, and no oppression like to this, to oppress a poor man because he is poor; yet I hope it is a sinne to oppress the rich, though or because he is rich.

Bookes

Books are written, I know in excuse or defence of usury. What *Salmarinus* hath done in it I cannot say. As I have not seen, so I do not much care to see his book. His learning is very great; but as he is no Divine, so his judgement is not very great (to me) in matters Divine. I have reason for what I say by some things I have seen of his in points of Divinity. There is an English *Manuscript* carried about from hand to hand, said to be written by a great man and a great Clerk. He takes it for granted that all usury is unlawful, and calls for restitution albeit the borrower gaine by it, which is all (if not more) then my former dispute did drive at. But this paper denieth all lending for gain to be usury, forbidden so much, and so often in the Scripture. He delivers himselfe in plaine words. Lending (saith he) for meat is usury, and must be restored whatever advantage is made. But if we lend for *Trade* to such men as meane to make advantage of our money, this (saith he) is not usury; and we may contract for gaine, and take gain, albeit the borrower lose by it; under correction of the rules of equity, as we may call for the rent of a ground, albeit the hand of God be so on the Renter that he lose by it. *Thunbe. Keckerman* in his *Oeconomicks* Chap. 7. having first confessed that even all the Greek and Latine Fathers, almost all our reformed Divines, and all of the Romish Church do hold usury to be a sin; at last he sits down by this very distinction, fathering it chiefly on the Ci-



Leg. Mo-  
saic. l. 4. c.  
25.

vil Lawyers (and by name one *Molinam*) and falls to this, that usury was forbidden only to the Jews. And *Zeppor* having first resolved that usury was permitted to the Jews by priviledge, as their spoiling of the Egyptians was, at last comes to salve all with this very distinction, that if we lend money for trade we may take encrease for the loane of our money of those who borrow our money to make encrease by our money. We say this is to distinguish where the Law doth not distinguish. If the Scripture be (as it must be) our Rule, we finde all encrease forbidden, whether it be for need or for trade, for bread or for Merchandize. If men have once this by the end, that no use is to be paid when we borrow for need, but it is lawful to compast for encrease when we lend to such as borrow for Merchandize, the next will be, that men will think it as lawful to borrow without consideration to prevent need *which may be*, as to relieve need *which is*. And when men borrow for Merchandize they may think they do it to prevent need (which may be and is likely to be) as well as to do it to support against need (which is.) But they say, why is it not as fit I should have rent for my money as well as for my land? I say, it is not all one: I lend money to a poor man for bread, here (say they) it is usury to take any gaine of this poore man for the loane of my money: but yet I hope these

*Object.*  
*Sol.*

these men deny not, but if one rent a piece of arable land to a poore man at an indifferent rate, to provide bread for the belly of him and his, I say, they dare not deny but it is lawful in this case to exact rent for this land rented to finde bread for a poore family; who yet do not hold it lawful to take use for money lent him for bread. And therefore it follows not, it is lawful to take rent for my Land, therefore it is lawful to take rent for my money. Again, a man sets an house at a moderate rent to a poor man else he and his are like to lie out of doores: is not this sutable to lending for bread? now this paper doth grant it lawful to claime his rent for his house, albeit it be rented to a poore man, and his house be rather better then worser for the Tenants dwelling in the house, and yet to take rent for such a proportion of money lent to a poore man to supply his bread and need he holds to be usury, a sin; and if he take any such rent for any such money, he is bound in conscience to make restitution of that money againe; but not when he takes such rent for such an house, so rented out as before: whether to take money for the loan of money, and to take rent for an house are not all one.

This noble Writer finding no place in the Scriptures to ground that his distinction upon, and having our Writers as a cloud of

De Nat.  
Deot. l. 1.

witnesses against him, flies from them to the practice of all Nations (standing for gaine) to bear downe the judgement of some particular men to the contrary, as being more agreeable to the Law of nature written in the hearts of all men. *Thus he.* And I think this Writer is led to this by doting on a learned man or two, who are famous in the Congregation for a fame of piety and learning; which mindes me of what I have read in *Tully*, that when we are addicted to some men of fame, their authority leads us to dote on their judgement rather then our owne; and 'tis common that the fame of a founder of a sect makes men drink in his opinions, first in one thing, then in another, at last in all; specially if he be a man of parts and famous; Whereas indeed we ought the rather to oppose the weake opinions of such men, who are in repute for strictnesse of conversation, and zeale in reformation (as the Pharisees were,) sith such and none but such were very likely to do hurt and to draw Disciples after them, which men of another fashion seldome or never do, or can do. So I doubt this Authour is weak in his judgement in the case of usury, being too strong in his affection to one man of fame or other; And therefore for a shift he flies to the general practice of the world, and the Law of nature written in the hearts of men. For the general practice

practice of the world, I do not know, nor can he know what it is; I scarce know it in practice any where but by permission, as a necessary evil to be winked at for feare of a mischief; nor can any other be shew-ed in the Law, Civil, Canon, Common, or Statute-Lawes, as is known (I think) to all who know these Lawes. Amongst the Jewes, from *Abraham* to the Captivity *Polygamy* was a general practice of the Jewes, being led into that fools Paradise by the example of *Abraham* according to *Tul-lies* rule, and yet I hope *Polygamy* was not the better, but the worser; for that it was such a general practice, as any errour is the worser when it hath got into the general beliefe of the multitude. And so at this day and for many yeares before, *Polygamy* was and is the general practice of all those spacious Countreys where the *Turks* have got possession of; nor is it little better amongst the *Muscovites*, though they have been and are Christians. Nor can I think that this is any prooffe that by the *Law of nature* usury is written in the hearts of men, but rather by the *Law of sin*; for how can one think that it is printed by the *Law of nature* in their hearts, when it is not in their pens, sith Divines of all parties, and Philosophers of all sects do and have generally written against it? and yet I hope learned men should best and soonest (of all) finde out what is written by the

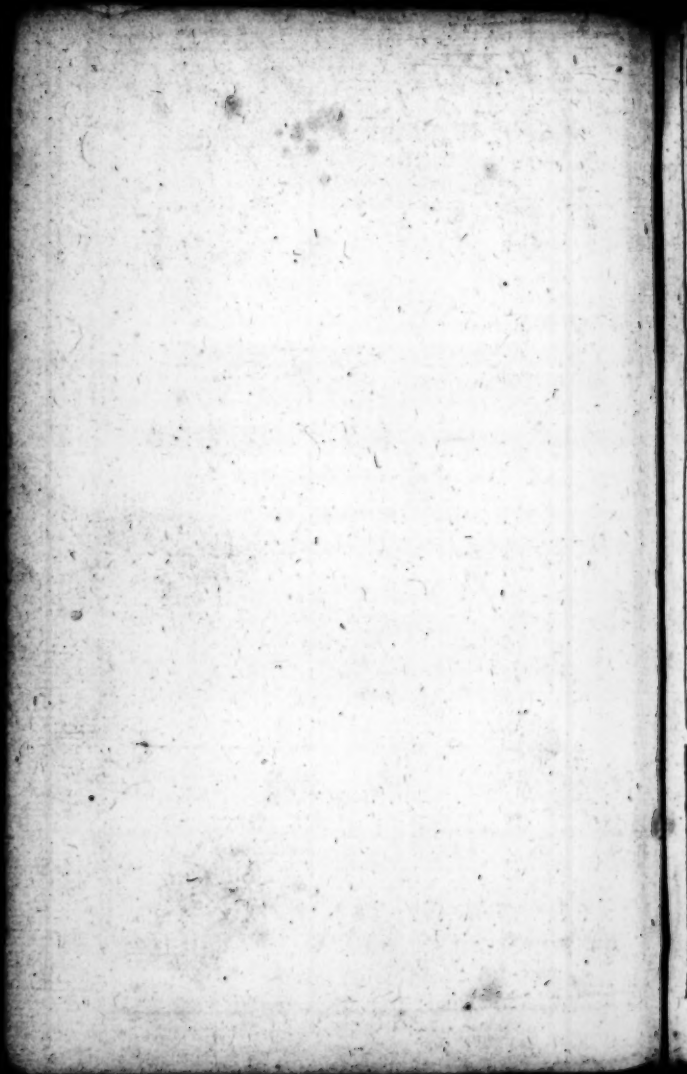
Law of nature in their hearts. I know Learned men begin to say little of it, looking on it (as *Musculus* did) as at a thing almost as impossible to be cured by Preachers and Writers, as it is for the gowte to be cured by Physicians and Doctors. Remembring what I have read in Authors, and considering what we all finde in the Scriptures, I wonder the more that any should hold it to be usury to take gain for money lent to *poor men for bread*, but to take for money lent for Merchandize should not be usury, as well as when it is for bread or need. But I must remember that I am curing the gowt; wherefore having some skill in Physick, I will minister no more medicines, lest when I have done all I should but lose my labour, and leave this *gowt* of the minde worse then I found it.

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FINIS.

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# CAPEL'S REMAINS.

Being an useful APPENDIX to  
his Excellent

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Concerning the TRANSLATIONS  
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LONDON,

Printed by T. R. for *John Bartlet*, at the Gilt Cup  
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LONDON,  
Printed by J. Sturges, at the Old Ship  
in St. Pauls Church-yard, 1695.

TO THE  
*Christian Reader.*

*Reader,*



Having nothing of mine own, that I count worthy of the publick view, I was fully resolv'd to have quit the Stage, as the mute person in the Comedy, without being known to any, save some private friends only; and most of these also, in or about that private little corner, wherein the great God of Heaven hath seen it fit to make use of me. But now I am enforced to launch further into the deep, then ever I expected, intended, or desired; by being importuned to set these (a) few lines, (which could not in civility be declined) before this *Posthumus* piece, of the dearest and smallest friend, (whilst he was here amongst men,) that I had in the whole world, out of mine own family.

Concerning whom there's need to say little. His Works in print already sufficiently praise him in the Gates; and have got

To the Reader.

Scripturis  
legenda,  
secreta scri-  
benda. A-  
damus in  
jur. vit. p.  
218.

Sec. Cajen.  
Parvus in  
loc.

\* He died  
in the se-  
ventieth  
year of his  
Age.

Ut in ve-  
lut facibus  
— ad

imitatio-  
nem hujus  
testis ido-  
nei, foris  
sumique

milites, nos  
iplos magis  
oc magis

non pare-  
mus. Gen.  
12. 11.

Gen. 12. 11.  
f. 1 Sam.

14. 1.  
Gen. 24.  
ut.

About 40  
years.

great place in the hearts of a many, seen  
in the *Theory*; but much more room in the  
Breasts of all such as are any way versed in  
the *Practical* part of *Divinity*. But as he  
writ things worthy to be read: so he did things  
worthy to be read, (b) with *Beza*. Some-  
thing then would be set out: partly, to do  
him right, ~~that not to be buried in Oblivi-~~  
on, (c) *Heb. 13. 7*. But principally, 1. For  
the honour of that great God, that gave him  
such rare endowments; and continued them  
in their full beauty, to his very \*last breath.  
2. For the provoking of us that knew him,  
to a more lively and fresh (d) emulation of  
those eminent virtues, that we both saw and  
knew, that he shone so bright in. 3. For  
the stirring up of all such as be at a further  
distance, to a more thorow sense and feeling  
of the heavy hand of God, laid upon us all, in  
the removal of this able and excellent instru-  
ment.

We live in a (e) stupid Age. The greatest  
stroakes of God, if any whie remote, scarce  
make the least dint; Those that cut to the  
quick, usually be doct too soon. We read  
of some that (f) mourned long for their dear  
\*Twas three years (g) full, ere *Isaac* could  
be comforted after the death of a good mo-  
ther, though of a very great age. *Jacob*'s  
pathetick expressions, clothed with such ag-  
gravating circumstances, *Gen. 48. 7*. So  
(h) long after the decease of his dear and  
good wife: Now, how near it sore his heart.

The

To the Reader.

The losse of \* good men, (especially of good  
note) is much to be bewailed. There's that  
goes to the ground with them, that's not ea-  
sily had again. Who will take up their \* ver-  
tues? 'Twill be a long work ere the like can  
be rear'd in their steads. They give the  
greatest check to sin, *Judg. 2. 7. 10, 11, 19.*  
the chiefest list to good, *Psal. 75. 3. 2 Chro.*  
*11. 17.* They keep off stormes, *Gen. 19. 22.*  
*Numb. 16. 45.* Be they taken away? 'tis  
from some (i) evil to come. 'Tis well ob-  
served by some, what a number of our prime  
and choice old Standards we have lost of late  
dayes. If the Lords hand be stretcht out fur-  
ther yet in this kinde, we may be left to green  
heads; to those that be little better then \* chil-  
dren; and what can we expect then? but to  
be cast into a very sad condition (k). *Tullie*  
tells us of a flourishing Common-wealth, that  
was quickly overthrown by men of that  
stamp.

We that had our abode by this renowned  
Champion, look upon his death as a most  
bitter blow to us. It concernes us more,  
(we know it too) then all the world besides.  
We cannot but see our own sin, haling and  
pulling this great burc'en upon us. We did  
not know what we did enjoy, whilest we had  
him to put on ornaments upon us, better then  
those of gold upon our apparel. We have  
cause enough to lift up our voices, and to  
weep over him, again and again too, (as  
they did over (l) *Abner*, and *Achilles*, o-

i Pl. 12. 8.  
Ez. c. 12. 3  
4. 6. Mic. 7  
2. 2.  
Quz i-  
mus iovi-  
di. Ho.  
Carm. l. 3.  
O 4. 4

ill 57. 1  
3 Reg. 22:  
ult.

\* Isa. 3. 2, 3  
4.

† Credo qui  
vestram  
Remp. tan-  
tam, auc: fi-  
stis tam  
cite  
provenie-  
bant Ora-  
re: s. novi.  
stult, ado-  
lescentia,  
de Senect.  
p. 238

18 Sam. 3.  
24.

To the Reader.

mHomer.  
Iliad.  
E & T.

\* In P 2<sup>e</sup>  
into C m.  
Calv. in E.  
z. ch.

\* Ab omni  
specie xar  
volutas  
alienissi-  
mus. *San. Jr*  
*Ora. fir*  
*neb.*  
\* An. 1586

\* Aft &  
Mon. Vol.  
3. p. 541

ver his (*m*) *Parrot* s) he's not buried to this day, nor will he be in haste. As often as any new trouble is started in body or minde, and begins to sit close to us, to ours; our wound bleeds afresh, and we cannot but indulge our selves in it; (as *Biza* did after (*) Calvin* was gone to rest) hoping our heart, shall be fitted for the due and desired effect of it, at the last. But when all comes to all, we must learn to submit to the only wise God, and endeavour now to fetch that from the fountain, that we have lost in the Cistern.

\*Tis besides my purpose to set out a Narrative of his life, or to dwell upon that, that may savour of glorying in the flesh. He was very farre from that (with famous \* *Ursinus*) all his life long; and he hath better things to embellish him, now, after his decease. And yet he was not behind in matters of that kind, if there were any list to look that way. He was \* borne in *Gloucester*, of good Parentage, descended from an ancient family of the Gentry (of his own name) in *Heresfordshire*, and of Alliance to the Lord *Capel*, (but he had learnt with brave *Philpot*, to tread that under his feet) His father was a stout man, and an Alderman of the City: a fast friend to Mr. *Tho. Prior* first, and afterwards to Mr. *John Workman*, (having had a principal hand in the drawing of him thither,) both of them mine ancient and faithful friends; and men of great sufficiencie for the preaching of the Gospel, and

*To the Reader.*

and instruments that the Lord made much use of, for the advancing of the true living knowledge of himself, and for the setting up of the real and substantial power of godliness, in that city; during their times. His elder brother is an Alderman there, at this day.

His Youth is quite out of my reach. His eminency for Learning was great, whilest he was yet in the University of *Oxford*: where he was Fellow of *Magdalen-Colledge*, and had the breeding up of some there that proved excellent Scholars: *Dr. Frewen* by name, (a thankful man to him for his education) and famous *Mr. Pemble*, who ended his dayes at his house. His attendance at Court, upon the chiefeft Favourite, (in the dayes of that learned King, King *James*, of famous memory,) would have put him on in the way of preferment, if his thoughts had been that way bent; where he continued till the death of *Sir Thomas Overbury*, that learned Knight, his very friend indeed, and then he bade adieu to that course of life.

As for his inward stormes; they were very many, and exceeding bitter, (together with a number of bodily infirmities, attending him in his younger yeares) but it was well for him, that he bore the yoke in his youth. And none, that I know, can now set out these to any purpose, (if ever an occasion be offered) but that eminent and learned Divine, *Dr. Harris*, that knew so much of his \* temptations

\* See his Preface before *Brutus*, *Sord.* Sermon of Repentance.

ons

ans and desertions, by reason of that intimate acquaintance he had with him in those dayes, (being his Kinsman besides) occasioned the more, by the often recourse he had then into those parts, for the fetching of some spiritual refreshing from that Divine of Divines, Mr. John Dod, that was both able and willing to speak a word in season to a broken and a contrite heart.

\*Ex multis  
paucis de-  
cerpimus.  
in Orat.  
Funct.

Mine intent is only (as \* *Tullius* did with *Ursine*.) to pitch upon some few things of many; and to confine my selfe to what I know of mine own certain knowledge: having had the favour to stand in the repute of more then a common friend of his, for above these thirty yeares together. And this I must needs say,

I.

1. For the eminencie of his parts. I never came near any that came near him, in all particulars. The most even of our most high-flown Eagles, have commonly some peculiarity at *Sparta*, which they adorne well, and do very good service in it, to Christ and his Church; but this man had grasp't all good learning, and made every thing his own so evenly to see to, that he was as expert in his way, as *Hector* in (b) *Homer*, and would with *Cato* the elder be up in the (c) height, in all that ever he was to ast in.

*Melancthon* would say of *Pomeranus*, he was the Grammarian: of himselfe, he was the Logician: of *Iustus Jonas*, he was the Orator: but of *Luther*, he was (d) all in all.

Here

boni de  
—  
apostol. II.  
H.  
e Fortiss-  
mus, per-  
tissimus, e-  
loquentis-  
simus. Liv.  
de. 1. 9  
p. 182  
e Omnis  
in omni-  
bus. ad  
in vit. Luth.  
p. 170.

To the Reader.

Here was one would fetch out *Luthers* mark, if he list to turn to the School or to Case-Divinity; to *Austin* or *Chrysostome*, *Galen* or *Hippocrates*, *Aristotl*: or *Tully*, to History or Philosophy, to the Arts or Tongues; who could tell but himself, which he was least versed in? He was a very living Library, a full store-house of all kinde of good Literature no lesse then a little University; the Mirror of our parts; above the envie of all that I knew. The least draught of his pencil would have told any (1) *Protophenes*, he had been the *Apelles*. He excell'd in all that ever I saw he would set his hand to, unlesse it were in his utterance, in the publick Congregation, and therein I must needs confesse he had a great defectivenessse.

God gave him great understanding of the times, to know what *Israel* (b) ought to do. He stood upon the Watch-tower, and saw what was hid from most of our eyes, and being quick of (c) Sent, in the feare of the Lord, he gave timely notice to some that stood in place; which had it been heeded, we had never been so fearfully pestered with those *Hydras* heads, that are now starting up afresh daily, to the great disturbance of our people.

*Simler* said of *Melancthon* at his going from *Tubing*, that none of the learned men there, how many soever they were, had so much learning, as to know the great learning that was in that man. Too too many of

4<sup>th</sup> Plin. Nat.  
H. R. l. 35  
c. 10. p.  
340, 341

b 1 Chron.  
12. 32  
c 1. 11. 3.  
in the margin.

d Quaeque  
ibi essent  
doctores boni  
et, non  
esse tam  
doctos, ut  
intelligerent, quanta  
esset doctrina  
eius. A.  
dum. in vi.  
Melanct.

us P. 330



a Nollant  
 propriam  
 & peculia-  
 rem sen-  
 tentiam  
 amplexus  
 est, præter  
 suam do-  
 ctrinam in  
 Ecclesia  
 Dei rece-  
 ptam. *Abd.*  
*Aphis. in e-*  
*jus vit. p.*  
*47.*  
 b Fere om-  
 nes magni  
 Nominis  
 Theologi  
 in veteri  
 via novam  
 semitam  
 quaerentes.  
*Idem Hier.*  
 II.

2. 5. 19.

us were sick of the same disease : we knew not  
 the depth in this mans breast. We had many  
 a man in this one man, even all Scholarship  
 epitomized in this profound Clerk. And yet  
 for all this, that great blessing he had, which  
 he himself observed, as a singular favour  
 vouchsafed to Dr. *John Rainolds*, that great  
 Oracle of *Oxford*, that he never set on foot  
 any manner of new opinion. The like is  
 observed of learned Dr. (a) *Whitakers* sti-  
 led the Oracle of *Cambridge*, and the Miracle  
 of the world. A mercy, that most men of  
 (b) superlative parts, use not to be too rich in.  
 There's scarce any strong braine without some  
 strange fancie. If the great wits of our times  
 had kept themselves close to the steps of these  
 rare Divines, we had never seen the sorrows  
 that we now sigh and groan under ; and  
 would be glad to be shift on if we knew  
 how.

2. For the excellency of his preaching :  
 Wherein, if I mistake not (as I think I do  
 not) he excell'd all men, I am sure all that e-  
 ver I came near, (without the disparaging  
 of any.) There be a great many that I know ;  
 and a many-many more there be that I know  
 not, (the Lord encrease their number) that  
 be singularly well-fitted for this great employ-  
 ment. Worthies they be, and must be, as  
 well as those were, that attained not to the  
 first three. This mans lot fell in the foremost  
 rank. He was an Interpreter one of a thou-  
 sand. His understanding was strangely open-  
 ed,

To the Reader.

ed, for the understanding, and the opening of the Scriptures. He would bolt out that, out of the holy book of God, that would not come into any other mans consideration; yet it should be genuine; and evidently appearing to be the drift and meaning of the holy Ghost.

An intelligent man could never sit at his feet, but he should meet with that there, that would never fall from any other mans mouth, nor ever drop from any other mans pen. His words were as goads, as nailes fastened by the masters of the Assemblies. They were edged with so much reason, re-enforced from the lively Oracles, that they could not fall to the ground. 'Tis no wonder then that the creame of the whole Countrey (as they could have their opportunities) would (a) hang upon his Ministry.

Yet, how plaine would he be in all his expressions! he would not deliver what he had from God in an unknown tongue; nor yet in termes that were too spruce and trim. He had learnt his lesson well, of that great Apostle that came not with (b) enticing words; nor with any other then such as the very (c) Catechumeni, the youngest beginners, might understand. He kept close to the footings of our own choicest Worthies; famous Mr. Dod (that would say, so much Latine, was so much flesh in a Sermon.) Master Cleaver, Master Hildersham, and such (d) holy men of God, led by the self-same spirit. He would deli-

a i Expi-  
mato aut  
dixit.  
Luk. 19. ult  
bi Cor. 2. 4  
6 i Cor. 14.  
18, 19 See  
Brq. in l. 2.  
d See Dr.  
Daven. in  
Col. p. 54.  
Dr. Tho.  
Taylor on  
Th. p. 146.  
Dr. Prest.  
on Col. 3. 1  
p. 99. 100.  
102. Mr.  
Hieron.  
preachers  
pica p. 53.

ver

To the Reader.

ver the holy and wholesome truth of God, in such an holy and wholesome way, that it bred very good blood in the hearts of the hearers. He would stoop so low as to speak to our poor countrey-people, in their own proper dialect, so as they could not but even see, and feel, and finde out God; and be occasioned to speak of him all the week after. If he came to a deep mystery, he would make it plaine to the shallowest capacity. What ever he fell upon, he would follow it so divine-like, that the hearts of his Auditors would be rapt up into heaven, whilst they heard him winding and turning a point of Divinity, like a workman that needed not to be ashamed.

Whereas, now-a-dayes, whilst some of our best Divines, seeme to be too much taken up with quaint and historical flourishes, there's a sensible decay in the power of godlinesse amongst us. An Exotick tongue, in the publick Congregation (whatever men think of it) is set out as a (e) signe of displeasure. It feeds such humours as would be purged. it had no good effect in the Church of *Corinth*. Mens wits will wax wanton, when they be not over-awed by the plaine power of Gods Word. When Preachers keep not close to the very (f) words of our Lord Jesus Christ, and to the doctrine that is according unto godlinesse; but love to be tampering with another (g) doctrine, though not with another in the maine, but even in the manner of the delivery onely (as when it savours too much

e 1 Cor. 14

21, 22. See

Beq. and

Par. in loc.

See Jan.

parallel. p.

190.

f 1 Tim. 6. 3

τὸν τοῦ κυρίου

ἡμῶν, καὶ τὸν

g 1 Tim. 6. 3

δογματισμὸν

ἀποστολικόν,

1 Tim. 6. 3

1 Tim. 6. 3

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To the Reader.

of the pomp of humane Eloquence, saith  
(h) *Calvine*; when it differs from the stile  
of the holy Ghost, saith (i) *Danaw*, the  
people be in danger of turning aside to vain  
jangling, to perverse disputings, desiring to  
be teachers; and such like matters. The gilt  
upon the pill, may please the eye, but it pro-  
fits not the patient. The paint upon the  
glasse, may feed the fancy, but the room is  
not well lighted by it. The sword of Gods  
Spirit can never wound so deep, till it be  
plucked out of these gaudy scabbards. (k) Na-  
kednesse deforms too too many in these days,  
but it is the best garnishing truth can have. A  
sober dresse best becomes a grave Matron.  
There be (l) words as well as things, which  
the holy Ghost teacheth. The Arrows fetcht  
out of Gods own quiver will pierce the deep-  
est, and make the people fall the soonest un-  
der Christ. The weaknesse of God is stronger  
then men. *Pauls* weapons were mighty. The  
sincere milk of the Word, will make Gods  
babes to grow best.

This curious age is too too much given to  
affectation of Words; as a (m) good friend  
of mine, hath well observed. And Doctor  
*Sib*, was wont to say, that great affectation  
and good affection, seldome go together.  
The swelling words of vanity, may tickle the  
eare, tip the tongue, please in matters of  
discourse; but when it comes to push of  
pike, they afford but little comfort. This  
grave Divine had another manner of wisdom  
then

bin: Tim.

1. 3

Tim: Tim.

6. 3

k Nuda

veritas.

Nuda

Gratia.

1 Cor. 3.

13

m Doctor

Will: infm.

epist. to the

Reader be-

fore Brad-

ford's Ser-

mon of re-

pentance.

2 Cor. 3:6

4 All; and  
New Vol.  
3. p. 141.

then that of Words. He was made an able Minister of the New Testament, not of the letter, but of the spirit; that hath given, (a) doth give, and will give life. Having this hope then, he used great plainnesse of speech; and by the manifestation of the truth, He commended himself to every mans conscience, in the sight of God; and hath so well seasoned the country, that I hope the fruit will remain, and be seene many a yeare hence.

HE

13. For the livenesse of his prayers. He was a man that had a very large measure of that spirit of grace, that is the spirit of supplication. He was so well fitted for the opening of his minde to God, as if with holy (a) Bradfords, he had been almost ever upon his knees; he could tell his own errand, or any other mans, at the Throne of grace; with as good freedom, and to as good purpose, as any man living. He would not be rash with his mouth, when he came before God; nor set out what he had to say, there, with painted eloquence or court-like complement; but his mouth should be filled with such savoury arguments, as very well became an humble suppliant. He would be farre from those battologies and miserable extravagancies, that the greatest part of us be so sorely haunted with. He would pour out his soul to God, at all manner of times, upon all manner of occasions, with all manner of prayer and supplication; and with that admirable variety of all sorts of quickning and

To the Reader.

and feeling meditation, that it would even ravish their hearts, that could be so happy as to partake with him.

Yet for all this, He was clear in his opinion, for the lawfulness of the use of set formes; according to the tenet of all the best Divines that ever I met with, that were in their cold blood: (and much heed is not to be given to what any man saith, that's in the height of his sick fit;) and according to the practice of all Churches, even the best reformed; saith (e) Master Rogers, now and ever; saith (d) Mr. Hildersam: nay (c) Mr. Smith himself, saith, (who was warping at that very time, and afterwards wandered farre in the wayes of the separation.) it was the practice of the ancient Church, and of all the reformed Churches in Christendome; of the Church immediately after the Apostles; nay (saith he) of the Church in the time of the Apostles, as may probably be gathered out of 1 Cor. 14. 26. this hath been the practice also of the very best (f) lights that ever were set up in the Churches of Christ. 'Tis very well known, that the flower of our own Divines, went on in this way, when they might have done otherwise, if they had pleased; in their prayer before their (g) Sermons. Nay, Mr. Dod his own self (as I have been often told by this great Divine) would seldom end his devo-

tion, as Job. 14. 1. Mr. Hilder. before his death. of J. King. Dr. Dorrham. Dr. John Burgess. Mr. Richard Stone. Master N. B. D. D.

b. Calv. ep. 55. p. 69  
Peri. Cales. p. 67. Amos. Cal. p. 190.  
T. C. great. Catechil. p. 256. Atter. fol. Numb. p. 424. Hist. Pl. 51. p. 63.  
Dr. Preft. an. John 1. 16.  
(The seven Treat. p. 240  
d. PL. 53. p. 63  
e. Upon the Lord's prayer. p. 14. R. 26.  
f. Calv. pra. cate. quæ. 1. and pur. p. 100.  
g. Albin. id. com. in. Equib. Pa. 121. 1. ante com. in. Jacob.  
h. Dr. Sibbs before his

To the Reader.

8 Hist.  
Chri. part.  
3-P-335

tions, in his own family, but with the use of the Lord prayer. Nay, yet more, (h) Mr. *Carrwright* thinks it very probable, that Christ, his own self made use of a set-form at meals.

'Tis not good to cast stones of offence, before our weak brethren, that be of meaner parts, wanting in ability, memory, or audacity; that they be not taken off from, or disheartened in this necessary service. Nor may we lay a trap for our own feet. Who knowes what times may passe over him? If God plunge us in the ditch, and leave us labouring in the noose; the losliest of us all may be faine to take relief from these poor contemptible props, and crutches, (as some do deeme them.) When the soul's so troubled, that it cannot speak, but chatter onely, like a Crane or Swallow; when 'tis so full of grief, that it can no more then sigh and groane, and (k) make a confused noise; 'will be glad to catch at any thing, to give it self vent by. Dr. (l) *Harris* tells us of a second *Bradford*, that in time of his distresse, was faine to adopt Mr. *Bradford's* words, and to spread them before God as his own: because he had said more for him, (as he thought) then he could say for himself. I knew a rare and eminent Divine, indeed (that would be as often upon his bended knees, as any man, that ever I conversed with;) that would sometimes be in such dumps, that he had no more to set before God, to give his heart ease by, then the words

1 Pl. 77.4

Apal. 55.2

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*To the Reader.*

words of *David* in the one and fiftieth *Psalme*. Well might then this knowing *Divine* of ours, that had been so tossed with tempests be tender of that, that might be in such stead, for poore trembling hearts in a stormy day.

Get to God then as thou canst; sad distempers be upon our people. Spiritual judgments be the sorest judgments. What if thou hast but the (a) self-same words? The song of *Moses* was a (b) new song, tendered to God with new affections. What if the petitions be (c) broken, confused; This poore (d) man cried, saith the Text, when he was in a poore case indeed; like a (e) bedlam, and yet he was heard. The lesser lisping children some-whiles have the grant; when those that be of greater maturity, seeme to be set aside: Whilest *Moses* his hands were up (though in a poor way) *Israel* had the better. Who can tell what God may do? *Abraham* left asking ere God left granting, even for a filthy *Sodom*. Remember *Lazarus* (f) once-again, once-again; tugg and wrastle. We may come to see, and our people may be made to know, that their heart is (g) turned back-again, to the God of their fathers.

4. For the soundnesse and settlednesse of his judgement. He pitcht at first upon a good foundation, and being (h) nourished up in the words of faith, He continued in the things he had learned and, beene well assured of,

a

known-

a *Mat.* 26.

44. *Heb.* 10

13

b *Apo.* 14.

3. and 15. 3

c *Exod.* 14.

10, 11, 12

*Iosh.* 24. 7

*Rom.* 8. 26

d *Psa.* 34. 6

e *1 Sam.* 21

13

f *Acts* and

*Mon.* Vol.

3. p. 463

g *1 Reg.*

18. 37

IV.

b *Cor.* 13. 6.

*1 Tim.* 4. 6

See *Bez.* in

loc.



To the Reader.

a Diog.  
Laert. p.  
103

b *Æneid.* 7

c Jude 3

Apoc. 14

Gal. 3. 8

Gal. 1. 7

e Hist.  
Tripantit.

knowing from whom he had received them. He was with *Socrates* an (a) *ἡρως*, grounded in his opinion; one that stood like a brazen wall, as firme as a very rock, (with *Virgils* (b) *Latinus*) in the midst of all the dashings, and clashings of tempestuous times. He saw with a cleare eye, thorow all the painted glosses of those that were given to change; and therefore was not moved at all, with any thing said or done in that kinde. He was true to his Religion, and clave close all along to his first principles; holding fast the faith that was (c) once, and (as he himself would often expresse it) but once delivered to the Saints. He lived and died a true *Orthodox Divine*, according to the knowne doctrine of the *Church of England*. He knew full well, for all the great talk of the Gospel, as though it were but newly dropt out of the clouds, that there is not any other Gospel, then the *everlasting Gospel*, that was preached before unto *Abraham*, and hath been entertained all along, still by Gods faithful people, and shall be so continually, to the worlds end. But some there be (no mean pretenders to the Gospel) that be in great danger of perverting the Gospel of *Jesus Christ*.

This stable man, was set up as a sure Seamark. Stand to his steps, though we stand alone. God and a good conscience, be very good company. *Elijah* was but one, yet did very good service. One [d] *Athana-*

*sius*

To the Reader.

*fin* in the East; one *Hilary* in the West; was of mighty great use in a staggering time. What if we meet with stormes? 'Tis but a poore Religion that's not worth suffering for. 'Twill turn to (*a*) a testimony; When the wilde humour is spent, men will but home againe. A *Mercuries* statue will be lookt upon then. Those poor silly souls, that be tossed to and fro, and [*b*] whirl'd about and about again with every winde of doctrine, will be glad of such a sight, in the day of their visitation. Whereas if they that know, or should know more of God, be not steady in their steering, but varying their course: poor bewilder'd hearts will be at their wits ends, not knowing which way to turne, nor to whom to goe, nor whom to walke after.

Luk. 21  
13

6 de ps-  
Eph. 4.14

As there is but one God, so there is but one Faith, one Baptism; [*c*] one way to eternal life: one Rule for us all to walk by. Why be we not then all of one heart? all in one tract? so many men as we see, so many mindes there be. Every [*e*] moneth (almost) a new faith. 'Tis easie to swim with the tyde; to perswade the heart of the rectitude of that, that's turn'd up trump by the times; and yet to pretend still 'tis from more light. We may talk of the Spirit; but [*f*] Schism is a fruit of the flesh. The old way is the good way; he shal stumble and hamper his feet, that swerves from the [*g*] ancient pathies. What's got by gadding? men itch for change

Jer. 32.39

a Christia-  
nos men  
firmam fi-  
dem habere  
proverbium  
fuit, Parat.  
in Apoc. p.  
611  
f. 2. opus a  
Sec 1. Col.  
1. 10. & 3.  
314.  
Jer. 18.15

a Hof. 2. 7

b A&S and  
Mon. Vol.  
1. p. 261

c Possumus  
de quibus-  
dam rebus  
salva cha-  
ritate, &  
pace dis-  
sentire.

Whitaker.  
in conc. ult

ex Augu-  
stino. p. 3

d Veritas  
altercando  
amittitur.

Serran. in  
Ecol. p. 299

e Erasmus  
and Luther

were of the  
same mind

with the  
Tigurines

about the  
Sacrament

in the con-

tention grew hor.

Adams in vis. Leon. Jud. but afterwards how far  
they flew off, 'tis too well known. f Ab immanibus & implacabi-

lilibus odiis Theologorum. Ad. in vis. Strigellii p. 427. g 'Αλλ' οὐκ

ἔτι ἐν ἀγαπῇ, Eph. 4. 15. b A&S and Mon. Vol. 3. p. 147.

still. There's no rest but with our first (a) husband. 'Tis good to be all of one minde in God. Where's not unitie in judgement, there's scarcely unity in affection. Too fierce we be against such as close not with our notions. It was [b] Bell, Book, and Candle once; 'tis not much better now. Wild-fire flies amaine. We cannot all cut to a thread, there will be some variation in the compasse; but whilest we aime at the white, the [c] oddes is to be passed by, without bitterness. Why should there be such huge rents and divisions in the Church? Wheres our forbearance? We have not yet learnt our lesson well, to wait one for another, till God shall reveale, *Phil. 3. 15*. Whilest we be so sharp in our contests, Satan makes his Markets; [d] Religion goes to wrack; our differences [e] widen; Some be ready to give up all, seeing there's no better harmony; others could wish themselves well out of the world, that they may be delivered (as *McLanchthon* saith) from the (d) implacable differences, even of some Divines. Harken to God: He would have the truth [g] followed, but in love, If the Word will not sway; the crosse will come; and set an [h] Hooper and a Ridley to the embracing of one another.

To the Reader.

Fall upon that one and only solid way of God: and stick there. Be we stedfast men. It was once the Martyrs (a) stile, it will ever be the good mans glory. Get we then to God: he can stablish the shuttle heart, 2 Cor. 1.21. See the judgement be so rightly set, If. 33. 6. and the heart so firmly knit to God and his Truth; he that (b) loved his Master would not leave his Master. Tamper we not with opinions, 2 Pet. 3. 17. nor with opinionative (c) men, Rom. 16. 17, 18. nor yet with books that scatter Tares. This grave (d) Divine himself, gives very good caution to this purpose, from famous (e) Mr. Dady, a man of that vast experience. An honest heart may be sorely puzzled with a forked Argument, The Martyr could die for Christ, that could not (f) dispute for him. Some pretend, they must trie all things; but they speak besides the (g) book. Who will try Ratsbane, or a sharp sword, whether it will pierce into his bowels? Some think to withdraw when they see danger: but Satan is subtle; venom will get in we know not how; and error will (h) stick and eate. What gets the flie that goes whisking by the Candle? They that nibble at the bait, shall hardly scape the hook. Again, gingle not with termes that be improper in matters of Religion; they favour of singularity; breed (i) rents and divisions amongst Preachers and People; and take off the minde from things more essential. Learned men have observed the advantage

a Aff. &  
Mon.  
b Ex. 21.  
5, 6  
c 1 Tim. 6. 5  
d Tent. 4.  
par. p. 250  
e In his 6.  
Ser. p. 172  
See Hilder-  
f also,  
Pl. 51. p.  
709  
g Aff. &  
Mon. Vol.  
h See Dr.  
Tho Taylor  
in loc p 51.  
i 1 Tim. 17  
j Ut ex  
dentibus  
Draconis  
in Cad-  
mæi Hi-  
storia, na-  
ra est sobo-  
les inter se  
demican-  
tium, sic  
ex impro-  
prio sec-  
tione, dis-  
sidia Opi-  
nionum, in  
docenti-  
bus, & po-  
pulo nil-  
cantur.  
Adam in  
vit. Regii.  
p. 80

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*a* Ser. in  
Ecd. p. 299

*b* Progress  
to holines  
p. 134. 135  
& 154

*c* 257 Int  
teger.

*d* A&. 1. 46

that hereticks got, by the unwarie speeches of the Fathers. Some of *Calvins* expressions, not so well pondered, have done no great good to some in our times. (*a*) *Nestorius* fell into his heresie, by defending an improper speech of his: and *Eutyches* thinking to mend it, fell into the other extream. *Dr. Thomas* (*b*) *Taylor* speaks much to this point, to very good purpose: and tells us in Conclusion; If we will keep the faith of our Fathers, we must keep the words of our Fathers.

5. For the singleness of his heart, he was with *Jacob* a plain man, *Gen.* 25. 27. that is, down-right honest, as 'tis in the (*c*) Original; a very *Nathanael*, an Israelite indeed, *John* 1. 47. in whom, though there was some infirmity, yet there was no guile. He had a deal of the Wisdom thats from above, and was as far from hypocrisie, as any man that ever I knew. If others were made of his mettall, *Momus* had no need to complain of the want of a window at any mans breast. He was what he was, in deed and in truth; without dissimulation; very high in his conformity to the (*d*) primitive Christians; and left a brave President to all that would be what they should be in this particular.

We of this doubling and deceitful generation, had need to look about us, and see what was here set before us in Romane Characters, that we may learn to be more above-board in all our dealings. We are fallen into an

Age,

## To the Reader.

Age, like that of the Prophets, wherein every one hath too much of the hypocrite. We may well cry, *Help Lord, for the faithfull faile*; with a double heart and a double tongue do they speak. The most be for all Tides and Times, for any manner of Mode, so as they can serve their own turnes by it.

(a) *Alcibiades* could swagger it at *Athens*, take any paines at *Thebes*, live most sparing at *Lacedamon*, bib amongst the *Thracians*, hunt amongst the *Persians*. Some can be any thing, but what they should be. We had need to beware of men; when every brother will supplant (b). The hypocrite with his mouth destroyes his neighbour. 'Tis good to be wise as the Serpent, but we must be innocent as the Dove. Though it be just with God that the deceiver shall be deceived: and some (c) like it well: yet will it not be just in us to do it. *They that turn aside to crooked wayes, shall be led forth with the workers of iniquity.* Psal.

125. 5.

Plain-dealing is a jewel, yea, though it be in sin; as this acute man (d) tells us. 'Tis a dainty fine thing in our (e) confessing, repenting, and in all we are to act in. He that useth it (whatever men say or think) shall neither live, nor die a (f) begger. Down-right honesty is the best policie. 'Tis delightful to God, *Prov. 12. 22.* 'twill be a comfort to us, *2Cor. 1. 12.* This is our rejoycing, we never eat our meat with more gladnesse, then when with singleness of heart, *Act. 2. 46.*

a Isa. 9. 17

b Corn.  
Nepos. ser.  
7. 11.  
b Pro. 11. 9

c Fallere  
fallentem.

d Tentat.

Part. 3  
e Josh. 7. 20  
21. Jer. 31.  
18, 19. Isa.  
39. 4. Gen.  
16. 8  
f Prov. 28.  
22

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VI.  
Adamus in  
ejus vit.  
p. 327  
At East-  
ington.

a Twenty  
one years.

b Adamus  
in ejus vit.  
p. 379

6. For the usefulness of his life. He was born for the common good with *Melancthon*, and lived for the publike benefit of the whole Countrey.

First, whilest he was at his pastoral charge: he gave himself fully and wholly to Reading, Exhortation and Doctrine: and his profiting appear'd to all; so that he was generally and justly reputed, a man approved of God, rightly dividing the Word of truth. 'Tis well known what paines he took, and to how good purpose, during the whole (a) time of his abode there: preaching twice constantly every Lords day; and lecturing (there) besides one day weekly: though he had but an infirm body) until he was taken off by sicknesse: after that (his Sabbath-dayes work excepted), he preached only upon the festival dayes. His lips were touch'd with a coale from the Altar. (b) *Musculus* his words, so would his, pierce like a two-edged sword. He could be a *Boanerges*, but his bent was most to be a Son of Consolation. He was a true Evangelical Preacher; and comforted many a drooping heart by his labours in publike, and gave abundance of satisfaction in private, to many troubled spirits, that used to resort to him, out of all Countreys, both far and near.

And after this also, he shewed himself to be a Tree of Gods own planting, by bringing forth still more fruit in his Age. When the times were such, (some flying so extreemly high, the ceremonies being prest with rigour,  
and

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and such grievous penalties inflicted) that he (being tender in matters of conformity) must needs ( ) quit his Pastors place. He betook himself then to his little (b) Cell, (as *Samu. l* to his *Ramah*) that had never been look't upon if he had not come there (no more the *Arpinum*, if not for *Tallie*: nor *Ishbium* and *Bretta*, if not for *Luther* and *Melanthon*;) and there he had more health and cheerinesse of spirit then formerly, which he improved well for publick advantage, divers wayes.

1. In his falling upon the practice of Physick. His studies had bent that way beforehand (foreseeing what followed) yet he would do nothing in that kinde, (it not being his Calling) so long as that great Work lay upon him: But when he had quit that more special Tie of the Care of mens Soules, He took himself then to be at more freedome; and (upon a (c) Licence sent him by one that might (d) authorize him) he fell upon the cure of mens bodies. And being of great sufficiencie, his fame was quickly up. He was looked upon as a very *Trismegistus*, and a second *Æsculapins*. He could do much at the diving into a disease, and in applying of medicines proper and fit. Not like some that will be tampering with that Profession, and give their doses\* at Adventure. He was quick, yet in case of danger, he would weigh things well. In desperate diseases he would adventure far, according to the Rules of Reason:

a Nov. 27.  
1634.  
b At Pitch-  
combe Ap.  
20. 1635

c Jan. 1634  
d The Bp.  
of Gloucest.  
ster.

\* Medici  
ex Con. E.  
1634



son. What he gave should be safe; he mixed all with his own hands, he would stoop to the meanest; and serve all, at an easie rate. His recipees amounted not to the half, nor quarterth part of a common Apothecaries Bill. He was blest with good successe; and had such resort, especially towards his latter end, out of our own, and other counties, that he had not time, to sit at his own meales in quiet. Many times he was quite tired out: so God took him to his rest.

2. In the words he would let fall. His tongue was a tree of life; his lips fed many. Who ever came near him, should have something dropping, (if he did but heed it) worth his carrying away with him. 'Tis true, he would be pleasant, and jest more freely, then many did, or could well like. (Some of his best friends wisht it had been otherwise) but there will be something of humane infirmity cleaving to us all. Yet the times are to be considered, and the nature of a many with whom he had to deal, that could no more away, with a down-right blow, then some can away with sound doctrine. And let me say this, that know it, there's never a prudent heart, but it might have pickt sweet out of that, that some did most of all distaste. (a) *Erasmus* hurt the Pope more by his jesting, then *Luther* by his ruffling. This man gave a deadlier blow to the iniquity of the times, in his jocular way, then the best of us all can do in our most serious undertakings.

Let

a *Johannes*  
*Grynaus*  
*dierbas,*  
*pontifici.*  
*Rom. Eras-*  
*mum plus*  
*nocuisse,*  
*jocando:*  
*quam Luth.*  
*Romachan.*  
*Adamus in*  
*vit. Gryn.*  
p. 878

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Let me further adde, he would be as serious as any man living, upon a just and fit occasion; and would be as tender to troubled spirits, as heart could desire. *Urbanus Regius*, having one dayes converse with *Luther*, said it was one of the [a] sweetest days that ever he had in all his life: Some can say as much of this rare man; when they had him (as all might have had him) in the right vein.

3. In that faithful advice and counsel he would give; to all of all sorts upon all emergent occasions. It was said in old time, they shall ask counsel at *Abel* [b]: and so they ended their matters. The common conflux, of almost all in our parts, hath been still to his house. Oyntment and perfume rejoyce the heart; so did the [c] sweetnesse of this man by his hearty counsel. He was to thee as another *Nestor*; I found him ever a most faithful *Achates*; and therefore I made him (as *Tully* did his *Atticus*) my constant *Asylum*, for many a year together. The light I had from him was a good *cynosura*: His dexterous counsel, the *Ariadne's* threed, that led me out of many a perplexing Labyrinth. He was as that famous *Augur* in [d] *Homer*; that could see things past, and present, and shrewdly guesse also at those that were to come. (e) Old mens counsels, (they say) are young mens lances. [f] *Calvines* were very prosperous: so were his. Many a young *Beginner*,

a *Adam. In*  
vir. Regil.  
p. 78

b 2 *Sam. 10*  
18

c *Pro. 27. 9*

d *Iliad. a.*  
e *Senex*  
counsils,  
juvenum  
Lancea.  
Ghiliad. p.  
607  
f *Boq. in*  
cius vir. ad  
finem

ginner and tyred conflieter; fetcht all their best weapons out of this mans Armory.

4. In his preaching the Gospel so freely, for the most part of his last twenty years. Freely he had received, and freely he would give. Not that he thought it unlawful for a Minister to take maintenance or to take that maintenance that hath been publickly set aside in this land: for that He paid himself, and very duellie too (all the whole time of his preaching thus freely) to One that did not much in the work of the Ministry; and He did it upon this ground also, because He knew it to be His due. I dispute not his point with those that be hampered in opinion; but heartily wish them, with all those, that in these times be so extreemly defective in their practice: to consider what hath befallen from the pens of pious men, that have been far enough off from being this way interested. Master [a] Cartwright writes (sharply I confesse) they that take away the tythes of the Ministers, and turne them to their own use; would doubtlesse crucifie Christ Himselfe again, if he were here upon Earth. [b] Beza speaks of some, that leave Christ, as the souldiers did, which crucified Him; either stark naked, or but sorrowfully clad: so to do (saith he) is not to love God, but the goods of God more then God. Doctor [c] John Rainolds saith, our Ancestours provided Houses, Glebeland,

a Hoc tempore Christi vestimenta parantur dum prae dicitur a pauperum et decimas Ministrorum subducunt, illa in proprios usus convertunt; haud dubie Christum ipsum denuo crucifixuri, si in terra esset. Hist. Christi. part. 3. p. 448.  
b In Cant. Serm. 8. p. 103.  
c In Obs. p. 42, 43.

land, Tythes, and other profits, for the maintenance of Pastors; and a little after he saith, The Churches goods allotted to the maintenance of Pastors and Teachers, are not profane but sacred: and therefore the sin of them, that purloine them is sacriledge, not theft, wherein God is spoiled [a]. 'Tis a snare to devour that that's holy: and after vowes to make enquiry. *Ananias* and *Sapphira* were made a dreadful spectacle, for nimming of a little, of that that was set aside for God. The Eagle fired her whole nest, by one poor piece of flesh pluckt from the Altar. I can propose this the more freely, because 'tis well known, I never had one mites worth in tythes, in all my dayes, nor do I desire it. The people of this land are cursed with a curse, and will not see the cause of it; their robbing of God, *Mal.* 3. 8, 9. in tythes and offerings. When shall we prove God, and see if he will not pour us out a blessing, *Mal.* 3. 10. It would be a great joy to some, that shall get nothing by it, to hear the *Israel* of God, tuning it out once again before the Lord [b]: I have brought away the hallowed things, out of mine house: I have not taken away ought thereof, for any unclean (that is common) use; saith [c] *Jeremias*. For then they might say with heart and hope, Lord look down from thy holy habitation; and blesse thy people, and the Land that thou hast given us, *Deuter.* 26. 15.

a Prov. 20.  
25

b Deut. 26  
13, 14  
Analys. in  
loc.

The

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The practise of this knowing man, will sway with some; that was such a burning and shining lamp. The more to be admired, that it blaz'd so long, and so clearly too, without any of this sublunary oyle. His minde was so well a-paid, with his small gaine in Physick, together with what he had of his own temporal estate, that he would accept of nothing for his preaching, of any man living; though never so much pressed and rendered. He took not himself bound, (as the case stood) to the labour of the Ministry; there being another incumbent in the place. What he did was meerly in love to God, & mens souls. He met with many diversion; the tempests of the times; His own domestic troubles: age creeping on: store of sick and sad people; recourse of all sorts; so that he had scarce an houre (a) free for study; yet nothing would take him off from this employment, till God took him off from all his labours.

5. In his living down the iniquity of the times. He did not onely cry it down in his publick preaching, but gave it a more deadly blow in his contrary walking. *Noah* condemned the world, more by what he (b) did, then by what he said. The way this man took, put some to a stand: caused others to relent and repent, and set some the more on, in the good and right way; whilest they had his pattern, that could not be contradicted. Now that He's gone we have

*a Heron*  
was then  
the most  
busie, when  
it was  
thought he  
was least  
busie. *Fun.*  
*In Orat.*  
*James.* This  
man made  
his Sermon  
when it was  
least ima-  
gined.  
*Eccl. 1. 7*

have an harder taske; but God will carry on his owne work.

7. For his self-denial. This is in every mans mouth: but hardly to be had in any mans practise. Selfe hath ever been, is and will be the great *Diana*, for all mens faire pretences. We read of him that could give golden [a] words; but when it came to the point, he would not mar his inheritance. Self hath too great a stroke in the best of us all: both *Preachers* and *Professours*, in Church and Common-wealth. It began to work betimes; we see in *Pauls* dayes, all sought their own things, *Phil. 2. 21.* 'Tis now grown to a greater head, in this age: when we neither eat, nor drink, nor fast, nor pray, nor do any thing (to speak of) but too too apparently still [b] for our selves. How much then was this brave man to be admired! seeing all that knew him, can beare him witness, how far he surpassed in this rare grace! He could deny himself in his own understanding, and go after God in a way that he knew [c] not, in his own Will: when He that is above would lead him in a way that he would [d] not: and in his own affections too; when he came to be crost in what he could have most desired; ruling them by reason and religion (as [e] a wise man should) subjecting himself to bear with quietnesse, what could not be helpt, without raising of too much dust. 'Tis strange to see how far he could deny himself, in apparel, diet, tendance; and in what not!

All

aRuth 4. 6

bZac. 7. 5, 6

cHeb. 11. 8  
d Joh. 21  
18

e Aristotle  
would say,  
πρὸς τὸν  
μὲν ἀνὴρ  
μὲν ἀνὴρ  
ὁν μὲν ἀνὴρ  
μὲν ἀνὴρ  
Hofsch. pag  
14.

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a Mat. 16.

24

b Plu. 49. 18

c Jer. 45, 5

VIII.

d Alienum  
fuit ab om-  
ni Avari-  
tiae suspiti-  
one, vel  
minima.  
Abd. Aston  
in vit. p. 34

All that would be Christs Disciples, are to fetch out this mark. 'Tis to be our first and last work; that we may (a) take up our crosse and go after him. 'Tis self that spoils all. It lies as a *Jezabel* in all our bosomes; and opens the door for the foulest enormities. It wants no varnish, for that that's of foule aspect; out comes its plausible arguments; and it hath its seconds to sooth thee, when thou (b) doest well to thy self. It hath too great an hand, upon the very best men in the very worst times. We must seeto self; and see that self be subdued. Cut off that hand and foot that offends. Let sinful self die; and we our own selves (that have neither lived nor died to our selves) shall be sure to have our selves (our soules and bodies) saved in the day of Christ Jesus.

8. For his contempt of the world. He had gotten the start of most men in that particular. He would be beating upon this point mainly, both in his publick preaching, and in his private conference, and shewed the reality of what he pressed, when he came to act himself. He could not say, as *Luther* did; he never had temptation that way; but he kept himself far from any noted taint; nay from the least suspicion of that foule crime, with famous (d) *Whitakers*. I have heard him often say, when he had things under his hand, he still charged his servants to do what few men practice; never to set in corn, nor to bring home cattel, but to take as the market

*To the Reader.*

*Markst would afford.* All in these parts know, he was farre enough off from the using of indirect means to get; and I never knew any more willing to part with money, upon a just and fit occasion, then he was. Tis well known, he gave over a living of good value; one of the best in all our parts, above twenty years before his death; and betook himself to a poor little corner, from which he would never be with-drawn; no more then (a) *Musculus* from his Berne. And even there he might have pickt mens purses, if he had been this way given. I have seen him many and many a time, put back money, and take but a small matter, from those that were able, and would have willingly given him more; They would force him to take it, but he would utterly refuse it.

a Ludovic.  
Lucius in  
ejus.vir.

The greatest part of men are willing he should go on in this way by himself; few, or none care to foot it after him. *All sorts be seeking great things;* Though the world was never more ticklish. Tis or should be well known, The love of the world, and of the Father, be not compatible. It deadens our spirits; bites us sore; yet will our hearts be hankering that way. Our Religion is made a scorn by it, to those that be but for the pot and pipe? when they see some of us, looking up towards God, yet bending our course so directly towards (b) gain, as if it were the only godlinesse.

b 1 Tim. 6.



*To the Reader.*

the exphs  
pbil. 3. 18  
See Beg. in  
loc.

'Tis sad to see some that erst-while would straine at the least gnat; swallowing downe Camels without any regret. *Paul* speaks of such with weeping, as of [a] the enemies (with a witnelle) of the Crosse of Christ; and *their end will be doleful*, if they go on still to minde earthly things. See to the world; (though we must be in it, and may have to do with it) that we love it not. Sue out our divorce, and do it more fully; be more perfectly linkt to our head; by whom the world is crucified unto us, and we unto the world; tugge hard for a further supply of spirit and of grace; keeping our eyes more fully fixt upon the City, that hath foundations, and the world will fall under our feet.

IX.

9. For his great humility. This was the grace that graced all the good that was in him. He would be often speaking of what he had heard concerning Doctor *John Rainolds* [b] one would say it, that knew it. He was as learned a man as any was in the world; as godly, as learned; and as humble, as godly. This man loved and revered the Doctor; and trod in his steps. He left us a rare extract in humility. He could speak with tongues more then we all; yet would he never make use of them in the publick Congregation. He would honour all men; acknowledge the gifts and parts of those that were farre below him; and rejoyce in them; as (c) *Heper* in the blinde boy

b Dr. Smith  
Bishop of  
Gloucester.  
that made  
the large  
preface be-  
fore the  
great  
Church  
Bibles.

c Acts and  
Mon. Vol.  
3-p. 153

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boy. He would not meddle in things that were too high, nor intrench upon that that was beyond his sphere. He would not stand in the place of great men. He could refuse honours, (a) as *Musculus* did; and content himself with plaine and mean things. *Cajetan* (the (b) flower of the Cardinals) would never be in his silks, nor braveries; but keep his (c) old fashion to his lives end. [d] *Me-lanchthon* would not disdain to do that, that the meanest servant would scarcely have put his hand to. So here, and he would beare things that went awry, with very much temper. Moderation he would presse, and moderation he would practice. (e) *Strapicinus* said to *Luther* concerning his own government; in the first three years. He did all according to the utmost rigour; & that would not do: in the next three years he did all according to the Lawes and Councils of the Ancestours, and that would not hit; in the third Triennial, He did all according to the Will of God; and yet that would not succeed. And then he was faine to be content with what he could have.

a *Lutwick.*  
Lucius in  
eius vita  
b *Reynolds*  
conf. 72  
c *Epist. auto-*  
ctus comm.  
in proverb.  
d *Ganciar.*  
in eius vit.  
p. 66

e *Adam in*  
vit. p. 20

I touch not on this, for the heartning on of any in any base or vile way; but to help my self, and some others of pious dispositions to a fitter medicine for things amisse, then some-whiles we hit on. An Artist will be loath to pitch upon that to mend things, which will make them worse. Let this mans

To the Reader.

2 Acts and  
Mon. Vol.  
3. p. 633

bp 11. and  
49. and 56.

2 Acts and  
Mon. Vol.  
3. p. 307

patterne (together with brave [a] *Grammers*)  
be pasted up before our faces. 'Tis not for  
us to fill the Houses, Congregations,  
places, where we come with combustion;  
nor to cast them into broiles, by bitterness.  
When we have the repute of Lambs abroad,  
we must not be lions at home. God hath  
called us to peace. The servant of the Lord  
must not strive, but be gentle to all men.  
The words of the wise will be heard in  
quiet, more then the cry of him that  
rules among fooles. 'Tis better to be of  
an humble spirit with the lowly; then to  
divide the spoile with the proud. All our  
things are to be done in charity; and none  
thorough strife, nor vain-glory. This pru-  
dent man, (b) findes us more then once  
or twice in the ensuing Tract that there's  
no such power in the Church, as some  
look after; seeing all the power the Church  
hath as Church; is rather Ministerial  
then authoritative: 'Twas once lookt up-  
on as an hateful crime, to be Lording it o-  
ver Gods heritage. We may not come  
nigh that, that hath such an ill resent.  
By soaring too high, we have lost our  
selves too much already. We are brought  
to the dust, and laid full low; and must all  
of us now learn to beare the shame of it. Ho-  
ly Bradfords old medicine is the best hope  
that's left us, (c) *Repent, repent.* It  
will strike the stroke, if we repent in  
deed, and repent in truth; and re-  
pent

To the Reader.

pent of that that hath let in the storme upon us. (But there's little of that in sight, yet) *Hezekiah* humbled himself, and found it a fit salve for such a disease as ours is. If we can hit it right, to humble our selves under the mighty hand of God; we shall be exalted in the true and due time, *1 Pet. 5. 6.*

Here's a taste, and but a little taste (in this that is thus set forth) of the precious liquor, that was poured into this earthen vessel. If I should mention the quicknesse of his apprehension; the strength of his memory; His sense of the publick evils; his passing by offences, his special regard to such as loved their wives, and Ministers; and the like; where should I end that have exceeded already? These and his other eminencies would be laid in oyle and lime by him that hath a better pencil. I have collected some scattered fragments, *orally*, for mine owne, and some others, use; and have assayed to shew those, that be more remote, that we had more in his life, then they had in his writings.

Towards his latter end, he met with some pinching griefs; which he bare *with invincible fortitude*; he would submit, because it was Gods will to have him so exercised. All of us must look to drink of the self-same cup; our last dayes commonly be our worst dayes, (*a*) as *Mollerus* observes, the clouds will be returning then after the rain.

To the Reader.

We must be taught to speak it out, that we be but pilgrims: We must be more truly taken off from the World: more ripen'd and mellowed; and season'd for God; and be made more serious in all our undertakings. *Melanchthon* would say, (a) if he had no cares, he would have no prayers. The comfort is, the time is but short: the most and best of our treasure is gone before, our hope is laid up in Heaven. Get we more communion with God; more faith, more patience; and put on the whole Armour of God; and we shall be able to stand, and withstand, in the evill day.

*This knowing man looks upon storms impending; rejoicing, he should be in his grave before their fall; whether he came, according to the (b) ascending of a shock of corn in his season. The Sabbath day was the last day of his life. The strict observation whereof, I have heard him presse: He would say, we should go to sleepe that night with meat in our mouths (as it were,) That same [c] Lords day he preached twice, taking his leave of the world, with pressing faith in God. He repeated both his Sermons that night in his Familie, somewhat more largely then usually: He read his Chapter also; went to prayer and to bedd, and died immediately, by that time the words were well out of his mouth. None of us must choose*

אס נביל  
caravem,  
nibill orar  
rem. Adam.  
in eius vit.  
p. 258

כעלוח  
קריג  
Job 5, 26

e Sept. 21  
1616

*To the Reader.*

choose his own death; but who can desire to die better then calling upon God, as *Stephen* did. He would often say, (if God saw it fit,) one had better die of a quick, then of a lingring death: suiting to *Cæsars* speech. The suddennesse of the stroke was great trouble to some of us at the first; but since we have collected our thoughts, We must needs say, *Gods way is the best*. If he had had time, he would have been apt to dispute, and so to have been too hard for us all. *Justus Jonas*, *Luthers* great friend had much adoe at his death, to fasten upon any manner of comfort. It hath beene the case of many a choice man. God prevented it here.

*Syston. in  
Joh. p. 65*

*Adams in  
eius vit. p.  
161*

*This present Tract*, is his last and best; I am sure of most use. 'Tis but a piece of what was intended; as appears by the paper that was last tackt up for it; whereof, the fourth part is not written. But he had the justest excuse (as *Ursin*: for his inchoate Comment upon *Isaiah*) being taken off by death. If he had lived to review it, it would have beene more polite. But blessed be the Lord, we have it as it is. Who can sufficiently admire the wisdom of God, in setting of this able penne to work, upon such an useful subject? for the laying a firm foundation, for a trembling heart to ground it selfe upon; when it may see it clearly made good, that

*Morte pra-  
veniente  
(que omni-  
um justissi-  
ma est  
excusatio)  
Joh. Zache-  
ria filius.  
in Ep. Ded*

it

To the Reader.

\* Pref. be-  
fore Bains.  
Ephes.

it may safely pitch upon that Translation of the holy Scripture, thats set before it in its native tongue. God stirred up the Spirit of this great Disputer, to put in a seasonable and a substantial barre, in a needful time, when some curious and quaint heads, opened the door so dangerously against all Translations. Other opinions overthrow the faith of some few; but this strikes at the root, and endeavours to destroy the faith of all that are not skill'd in the Original Tongues. \* Dr. Sibbs that worthy Divine, mine ancient acquaintance, and loving friend, hath a pretty observation; God hath raised up men (saith he) and gifted them proportionably to the times, to fence his truth, when it hath been opposed by men of stronger wits; as the ancient Fathers to deal with the Pagans and proud Hereticks; and *Austin*, to vindicate Gods Predestination and free Grace, out of the hands of the enemies of Grace, and Flatterers of Nature. So here, he moved the heart of this man of sublime parts, that could grapple with the strongest, and argue with the subtillest, to clear this point about Translations so fully, that there's no colour of scruple left now for the poor soul, that's willing to close with the eternal Truth of God, set before it in its own Mothers Tongue.

So that I cannot but call upon, and encourage all much, that render their own weale, to fall on with more boldnesse and eagernes, upon

*To the Reader.*

upon the reading of the holy Scriptures, seeing now it is so infallibly proved by this man of a thousand, that it is the very Word of God thats reached to them in that Translation, that they have before them in the tongue wherein they were borne. We of this Nation have great cause to blesse God, for that \* learned Prince, that caused our last and best Translation: which hath gained an high Testimony, from a \* learned Writer of a forreign Countrey: when he calls it the most accurate Translation of the English.

Honour we then the reading of the Word of God, 1. In the publike Congregation, *Deut.* 31. 11. *Ezra* 8. 2, 3. *Alt.* 15. 21. that is attended with the greatest blessing, *Ezra* 8. 14, 16. *Nehem.* 13. 1, 3. 2. In our private houses, 2 *Reg.* 22. 10. *Jer.* 36. 12, 15, 16. 3. In our proper Closets, or where we can have our opportunities. See *Acts* 8. 30. *Apoc.* 1. 3.

Reade so as we reade all, *Josh.* 8. 34, 35. though it be never so difficult, 'tis given by inspiration, and 'tis profitable. The very (a) Craggs and Rocks have their physical he bs. We are (b) fed by the clear, and tried by the obscure. Theres an (c) immanent, wheres not a transient power to edifie. Something is a going when we little think it: If it be but to humble us, that we cannot see the reason of the setting those hard names together; The wisdom of God is there, though man

\* King  
James.  
\* Walens  
de Sab.  
p. 166  
Accura-  
tissima Ver-  
sio Angli-  
cana.

a Levat. in  
Josh. 19.  
p. 64.  
b Poscimus  
operis ex-  
ercemur ob-  
scuris. Par.  
ex Aug.  
Præf. ante  
Gen. p. 13.  
c Pemble.  
Pers. Mon.  
p. 12



To the Reader.

3 Parts  
Grounds.  
p. 28, 29

Parts  
Grounds.  
p. 29

\* Parts  
Grounds.  
p. 32

man cannot fathom it; Besides, it keeps our hearts in order; and gives us cause of thanks, when we meet with other things that be more facile, in things that be most essential. And read in (d) order; young Beginners, may take the New Testament first, (as being the easier,) and the Old after it. The Books be writ in Order, (*Luke* 1. 3.) Let them be read in Order. Work goes on best, when men take it as 'tis before them. He that reads confusedly, will come to little. He that takes the Bible as it lies, will get most good by it. See *Neh.* 8. 13, 14. Read every day, *Josh.* 1. 8. all the dayes of our lives, *Deut.* 17. 19. *Psal.* 119. 96. *Alphonſus* King of *Arragon*, read the Bible over fourteen times, with some Comments upon it. Read in thine own book; the King was to write him out a Copy of the Law for his own peculiar use, *Deut.* 17. 18. \* *Theodosius* the second had writ out the New Testament with his own hand. Men shoot best in their own Bowes: work best with their own Tools. *David* did best with his own Scrip, and Sling. The side of the leafe is remembred, when the chapter and verse cannot be thought on. Read with the greatest reverence, for it is the Word of God, See, *Neh.* 8. 3. 5, 6. with the best understanding, *Mat.* 24. 15. with sincerest affection; bringing our selves to the Bible, not the Bible to us. A Veile is upon them, that comes with prejudice, 2 *Cor.* 3. 14. and read with heary

To the Reader.

heartie prayer unto God, that he will open our eyes, *Psal.* 119. 18. and sanctifie our hearts, *Psal.* 119. 36. and order our steps, *Psal.* 119. 133. It will be else as a book sealed up to us. See *Isa.* 29. 11, 12.

The result of all is this. We must so read, and so heare besides, that there may be both an holy faith, and an holy life too. Nor this alone, nor that by its own selfe: What God hath set together, let not us put asunder. 'Twill but little availe a man to be sound in his opinion, if he be loose in his conversation; without holinesse there is no seeing God, *Heb.* 12. 14. Nor will strictness of Life be much advantageous, where there be rotten principles. He was utterly unclean (in the Law) that had the Leprosie in his head: and (under the Gospel) men of corrupt mindes, have but a sad character for all their forme of godlinesse. See *2 Tim.* 3. 5, 8, 12. \* *Swenckfeldius* was a man of plausible behaviour; and so was \* *Rotman* too, for a while. 'Tis no mean stroke to be given over to strong delusion. *2 Thes.* 2. 11, 12. Nor was it a light thing, which they received as a recompence of their error, and yet it was but meet too, *Rom.* 1. 27. See then, that our faith be most holy, *Jude* 20. and that our lives be according *2 Pet.* 3. 12. in all holy \* conversations and godlinesse: How shall we hold up our faces, before God, before men, in all cases, conditions; and appear without spot in the day of Christ Jesus? Give

\* *Adam. in vit. Bullim-  
geri. p. 484*  
\* *Stict.*  
1, 10

\* *Ex. 27. 12.*  
\* *Ex. 27. 12.*  
\* *Ex. 27. 12.*  
\* *Ex. 27. 12.*

To the Reader.

Give attendance to reading. 'Tis too little thought on, even of some well-minded people. The Bible is the Book of Books; a full Store-house. There be Rules for all sorts of persons, young and old, *Tir.* 2. 2, 3. rich and poor; in all manner of conditions, prosperous and adverse; in all cases, whatsoever we shall be put upon; The \* exactest Rules too, to keep a man so far from usurie, that he shall not be as an usurer, *Exod.* 22. 25. And those that will be for his greatest glory too, *Deut.* 4. 6, 7, 8. even in the eyes of common men. Here we shall meet with that that will enlighten our eyes, *Psal.* 119. 130. *Dan.* 9. 2. humble our hearts, *Deut.* 17. 20. kill our sins, *Psal.* 119. 9. enable us against Satan, and all his temptations, *1 John* 2. 14. *Matth.* 4. 4, 7, 10. strengthen our faith, *Rom.* 10. 8. Though we have much ado to believe what we read sometimes; yet reading will master it. \* *Antonius Musa* complain'd to *Luther*, he had much ado his own self to believe, what he preached to others; *Luther* was glad there was any as bad as himself, but the Word help't them, and it will help us. Here we shall have that, that will over-awe our hearts, *Psal.* 119. 161. that will encrease our patience and our comfort, *Rom.* 15. 4. Here we shall have that, that will help in life, *Prov.* 16. 22, 23. and support in death, *Luke* 2. 29.

And

\* See Ex.

23. 13

See 1 Thes.

5. 22.

\* *Alon.* in

*vit. Lutheri*

p. 165

To the Reader.

And reade we shall, again and again too. If 1. We be so truly taken up with God: we shall then look upon the Scriptures as upon his <sup>\*</sup>love-letters, *Hof. 8. 12.* 2. If we so truly taste the sweets there. See *1 Pet. 2. 2, 3.* If we taste we shall desire. 3. If we be so much advantaged by the use of the other Ordinances. See *Acts 8. 30.* when he had been at *Jerusalem.* So *Acts 17. 11.* 4. If we be so far above the world, as it doth become us. *Martha* was cumbred and could not heare, no more then we can reade when we be so clutter'd; but *Mary* sate down at Christs feet, *Luke 10. 41, 42.* 5. If we be so willing to order our steps, to be so exact in our doings; then we shall see to that word thats a light and a lamp, *Psal. 119. 105.* See *2 Reg. 22. 16.* and *23. 2, 25.* 6. If our hearts be so well besprinkled with the blood of Christ; See *Heb. 9. 19.* and *Exod. 24. 7.* 7. If we be so humbled under the sense of that body of death we have about us; See how it was with *Josiah*, *2 Chron. 34. 23, 30.* when his heart was touched with the wickednesse of the time. He read, and so shall we when we have a sense of the sinne that is in us.

This Man of God, in this short, but sweet and elaborate discourse that followes; hath cleared the way daintily, for poor, plain Christians, to build upon the foundation of the Prophets and Apostles, in those Translations,

\* *Hilders.*  
*Pf. 51.*  
*P. 455*

\* Pro. 17.  
16

tions, that God in his great mercy, hath set before them. Here's the price put into the hand, wheres the heart to use it? we can but call on men. 'Tis God must perswade *Japhet*, to dwell in the Tents of *Shem*. He was touching a little, and but a little, upon mans imperfections, and upon the working of grace, whilest it is here in this life; and God took him to the place where the soules of the just are made perfect, where grace is compleated in glory.

This brief and pithy piece, hath lien longer upon mine hand then I am well-pleased with. This I can say, 1. It was written in his fast hand; and so it was the longer work ere it could be pickt out perfectly; by my selfe and some others, that best knew his writing. He was like \* *Bucer* in this, he his own selfe could not reade his own hand, sometimes in a moneth after he had writ it. 2. I have been letted by sicknesse, much upon my selfe, and some also in those that be near me; besides some other urgent occasions. 3. Not being cut out for work of this nature, I had the more ado to satisfie my selfe in this thats set abroad (such as it is) at the last.

\* *Adam*, in  
his *Musick*  
H. 374

I have been more large by farre then I intended: but 'tis for a friend, to whose memory I owe, as much as *Philemon* did to *Paul*, more then I can pay. 2. 'Tis for a man of men, the *Phoenix* of his Age,

*To the Reader.*

as 'twas said of \* *Beza.* 3. Besides, 'tis all  
that I intend (in this kinde) to trouble  
the world withal. God grant his blessing  
may attend it. I remain

*Adam, in  
3ut. p. 238*

*Thine in Christ  
Jesus.*

*Elmore, May the  
20. 1658.*

VAL. MARSHALL.

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It is known

as a very old and famous  
the world's first and best  
the world's first and best  
the world's first and best

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YAL. MARSHALL

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A Resolution of certaine  
Cases to cleare some  
doubts concerning my  
former Writings.

1. *Of the Scriptures.*



IN all buildings the  
maine is to settle  
the Foundation.  
First of all, next to  
Christ the founda-  
tion is laid upon the Prophets  
and Apostles. So *Paul*, (are  
built upon the foundation of  
B the

Eph. 2. 10



Prelect. 17.  
p. 140  
Joh. 5. 39

Mat. 22. 29

Act. 18. 18

2 Tim. 3.  
16

the Apostles and Prophets) meaning the foundation which the Apostles and Prophets laid: Laid where? In their doctrine contained in their Writings: So Doctor *John Rainolds* the famous. Hence that of Christ, search the Scriptures, for in them ye think to have eternal life. By which place it is put beyond all Queries and Question, that the Scriptures are the foundation of Religion, sith in them is said, *Ye think* (and ye think well in it) *to have eternal life*. So again ye erre (saith Christ to the Sadduces) *not knowing the Scriptures*. And again, *Apollos* shewed, and convinced the Jewes publicly by the Scriptures, that *Jesus was Christ*: and once more, *all Scripture is given by inspiration* (by

(by the breath of God. ) Now by Scripture is meant the Word of God written. Written then, Printed now ; (by the way note and grant that written and printed come all to one ; written then, printed now ) so then by Scriptures we meane the Word of God written.

Now here the first case is , What ground there is that we should ground our selves on the Scriptures , fith for a matter of two thousand years the Church was without Scripture, and many went to heaven when there was (before *Moses*) no Scripture at all, and the Christian Church was best and purest before the New Testament was written at all ? This was pleaded in the Council of *Trent* to juttle out

B 2

the

*Rit. of  
Traditions*

the Scriptures, and to place Traditions in the place of the Scriptures. All this should not shake and totter the heart of a Christian. Before *Moses* the Lord did teach by tradition, without Scripture, and the Church did by the providence of God walk by as certaine rules then, as now. For this they who will may see Dr. *Abbot* against *Bishop*.

Many Reasons are given why then the written word was not necessary as 'tis now; as that the Church was in families: after it came to be all one Nation over, now over all Nations. As also that the Patriarchs then had a spirit we have not. *Anabaptists* say they have an infallible spirit, which *Wotton* calls (a lewd

lewd opinion) yet they say this as onely for themselves. But sure the Patriarchs, and the Church under the Patriarchs, had a certain and infallible rule to walk by, which was to them as the Scriptures are to us. Their rule was the Word of God (*but not written*) ours is the same Word of God (*but written*). It is enough that the Law hath now tied us to the Word of God written. And for the Apostles time, the Apostles, men immediately inspired being living, and other infallible men (not Apostles) as *Mark, Luke*, there was no such necessity to have the Word of God written, as there was after. Wherefore they did provide for this ere they died, and committed the

Word of God to writing, when there should be no such men to consult with.

Let us then sit down by the Scriptures, the Word of God written, as the onely sure card, and rule to guide us in all matters of faith, and life: For if we leave this once, there is nothing but *Sea* and *Aire*, no place for this poor *Dove*, this poore soul of ours to rest her foot; without which, when, and where to stay, none can tell.

That then we may not run from opinion to opinion, from Christ to Christ, from Church to church, till we have run our selvs out of all, our onely sure way is to flie to the Scriptures, to the written VVord of God, as to an Anchour, that so we may have hope, if hope, then faith. Be-

Before we go further we must take it as cleare, that by Scriptures, Christ and his Apostles do meane the VVord of God written. Our enquiry is, *What written word?* Not the Original Copy, for that was in the *Ark*, and there onely, and not to be seen of every body, if of any body, but the high Priest: and I know nothing but those Tables perished with the Temple. Nor can it be, that when he did call upon them to search the Scriptures, he did send them to the Ark, which then was not. I doubt not but he meant by the Scriptures, the writings of *Moses & the Prophets*. Now who can think that Christ and his Apostles did turn over the Church and people of God to the Scriptures

1 King. 8. 9  
Heb. 9. 4

tures written by *Moses* and the Prophets own hands? those were not then extant, nor when extant to be leene of every body. What then? when he bade them search the Scriptures, he must needs meane some transcribed Copies, or some Translations. For Copies in the *Hebrew*, I doubt me whether the common people did then understand the *Hebrew*, and amongst the *Bereans*, who did search the Scriptures, I think it past question, that there were many ordinary people, and perhaps *Coblers* or *Taylors*, or such, as Dr *Rainolds* seems to judge.

If this be granted, that those who were commanded to search the Scriptures, and commended for searching the Scriptures, did not, could not search the Original

*nal Hebrew, what shall we think then? No other can be imagined but some Translations, which they did understand, Syriack, Chaldee, but chiefly the Greek Translation, which the most, if not all, understood.*

*But you will say, the Translators were subject to mistake, and erre, or worse, being no Prophets; and if they did understand the Hebrew, yet sith they could not come by the first Original Copy, they must needs have recourse to some transcribed Copies. Whether the Church were to repaire to Translations, or to transcribed Copies, all comes to one, sith neither Transcribers nor Translators were Prophets. Very good men let them be, yet men they were, and subject to error. May I speak*



speake my Opinion, I think when Christ said *search the Scriptures*, he meant the Scriptures translated into Greek, and by Scriptures, the Apostles meant the Greek Translation, which tongue, if not in Christs time, yet in the Apostles times in a manner all did understand. VVherefore when the Apostle saith (*is given by inspiration, and is profitable*) he meanes it is profitable to be read, or heard read in the Greek Translation. And the rather am I of this minde, because Schollars do know that the New Testament doth cite the places out of the Old Testament according to the Greek Translation, and most an end are very punctual in it. However, whither we look on  
Transf

Translations, or Transcriptions, sith the first Table written by God himselfe was lost with the Temple, and the Original Greek Copy of the Translation of the Old Testament was, the Learned think, (and I think they think well in it) burned by *Julius Cæsars Army*, when they fired *Alexandria*, and the famous Library there.

The *Ephesians* were built on the Prophets and Apostles; the Apostles they had with them, but the Prophets were dead and gone; *Malachi* was the last; the Apostles they might consult with and they had their writings, but for the writings of the Prophets, the *Ephesians* being Gentiles (I take it for granted)

un-

understood not the *Hebrew*, at least the body of them, but being *Grecians*, they might and did understand the *Greek* translation, which I doubt not was purer then, then it is now: yet then being but a translation, and the Original it self but carried up and down in transcribed Copies, it is consented unto by all parties, that the *Translators* and *Transcribers* might erre, being not *Prophets*, nor indued with that *infallible* spirit in *translating*, or *transcribing*, as *Moses* and the *Prophets* were in their Original writings.

Nullor a.  
lios libros  
Canonicos  
habemus  
sive veteris  
sive Novi  
Testamenti  
quam quos  
Apostoli  
probave-  
runt, atque  
Ecclesie  
tradide-  
runt. Can.  
1.2. cap.7

The tentation lies on this side, how the *Ephesians* then, and much more sith there are no *Prophets*, no *Apostles*, no nor any *infallible* spirits in the Church,  
how

how can we build on the foundation of the Prophets and Apostles now, sith the Scriptures in their translated Copies are not free from all possible corruptions, in the Copies we have either by *transcribers* or *translators*

Besides, many are unlearned, and cannot read a Letter. For these last, though they cannot read, yet they can hear it read to them. Do not we see many blinde men in Schooles come to great learning by hearing others read Philosophy, and Divinity, and the body of other *Arts & Sciences* to them? & so it is with the Scriptures, they cannot read them, but they can hear them read & preached by others.

Dr. *Jackson* in his first book of his Commentaries on the Creed,

Creed, and Mr. *John Goodwin* in a set and large Treatise to justify the authority of the Scriptures, have shewed much learning, and taken great paines in this Argument. But like two Elephants; they both swimme so deep, that the benefit and comfort of it can reach but to a few, we must fight lower and in a briefer way (least we weary the Reader and charge the Printer) and set down the brief of the matter in it, so that common people, and men of ordinary braines, (who are most subject to Tentation) may find a way to spell out the right of this, how faith can be had, and the soule built on the foundation of the *Prophets* and *Apostles*, sith this foundation was in their  
wri-

*Writings*, and their *Writings* are under no other notion to any, but either the *Original transcribed* or *translated*.

Take it either way, it is done by ordinary men, not by Prophets or Apostles, and so subject to mistake, insomuch that *Cajetan* was wont to say, *That to believe translations of the Scripture was not to beleewe the Word of God, but the words of men*: Yet the Papist is more to seek then the Protestant; for the Papist hath no *Translation* to compare as we have: most of them allow, no not Schollars to correct their translations, as we all do. The Papist doth allow no translation to be read in Churches, no nor in Houses (but under caution) but the Latine

Latine; none in the mother-tongue, which all the people understand. And therefore they are to take up their faith on the credit of the Priest, and he many times little wiser then a foole, little better then a son of Belial.

Hist of  
Trent. p.  
155.

Cajetan did much rely on the words of Hierome, who said, *That to prophesie and write holy Books proceeded from the Holy Ghost, but to translate them into another tongue was a work of humane skill.* Nay, for the Originals themselves Wotton is bold to Print, *That no man can tell what the signification of the Hebrew and Greek Word is, even in the Bible, but by the report of man;* And another as learned as he tells us, *That we can know further*

that that is the Hebrew tongue,  
or Greek tongue, wherein the Old  
and New Testaments are in the O-  
riginals, but by the credit of men,  
who tell us so.

In the Councel of Trent,  
there were many great wits, and  
men of great learning too, who  
did toss this Argument up and  
down about Translations, and  
when they had done, left it lit-  
tle better then they found it.  
Upon these grounds the third  
of the Popish Articles, (passing  
under the name of *Wrights Ar-*  
*ticles*) in termes is thus. *All*  
*Protestants who are ignorant of*  
*the Greek and Latine Tongues*  
*are Infidels: and why? because*  
*(forsooth) he relies upon the*  
*Ministers, who may and do erre.*  
The second Article is, *That all*  
C learned



*learned Protestants are Infidels;* so that by his sentence, all *Protestants, learned and unlearned are Infidels*, because they rely on a private spirit. Thus with him and the rest of that Tribe, all *Protestants* are damned. All this is to take us off from the Scriptures, and to cast us, and our consciences on the authority of the Church.

We list not to dispute with them about the *Infallibility* of that which they call their Church. For I doubt not but that the learned among them do not themselves believe what themselves do write. But our work lies not in that road. We grant what they would have as touching the Church by way of Ministry; but for that which they

they call the *Churches Authority*, we know not any such authority, the *Church as Church*, being not a *Domination*, but a *Ministration*.

2 Cor. 1, 24

But that we may not leave any rubb in the consciences of the weak, as touching the authority of the Scriptures, as touching the Originals and Translations, we will shut up all in brief.

For the Originals, though we have not the Primitive Copies written by the finger of God in the Tables, or by *Moses* and the *Prophets* in the Hebrew, or by the Apostles, and the rest in the Greek for the New Testament, yet we have Copies in both languages, which Copies vary not from the Primitive

writings in any matter which may stumble any. This concerns onely the learned, and they know that by consent of all parties, the most learned on all sides amongst Christians do shake hands in this, that God by his providence hath preserved them uncorrupt.

What if there be variety of readings in some Copies? and some mistakes in writing or Printing? this makes nothing against our doctrine, sith for all this the fountaine runs clear, and if the fountain be not clear all translations must needs be muddie.

Besides, 'tis a saying of a wise Philosopher, *That, what some say is like to be false, what many say, may be false; But what all say is*

*more then like to be true.* Now Christians of all parties do agree, as touching the Originals that they are kept pure: Onely some of and among the Papists, passionate men do bite at the Originals; but herein they do but blur their own vulgar translation, sith they confesse it to be drawn out of the Originals. I confesse some men by their picking quarrels with the Originals, as a matter whereof they talk, as though there were no certainty of faith as touching them, have troubled the spirits of some men with a thorny tentation, which my businesse is to do what I can to remove, which I now endeavour to do as briefly as I can.

The foundation I first lay is, That we may have a certainty moral of things whereof we have no evidence: which is sufficient to settle us in an acquired faith, free from all feare, and material doubt of the contrary. We beleeve without making any question of it, that there is such a place as Rome, though we never saw it, that such a man is our father, such a woman our mother, and we out of conscience do duties to them, albeit we have no evident certainty of it, but by belief that such a Prince is true heir to a Crown, and out of conscience we do performe obedience, and yet we can have no more certainty of this but moral: For who hath or can have

Scot. prole.  
Sent. q. 2.  
quart.

Howard.  
p. 37.

have an evidence of this, that  
such an heire is the true begot-  
ten of such a King.

It's agreed on by almost all  
Divines of all sides, that if one  
of the Propositions be in the  
Scripture, and the other be but  
a moral certainty which leaves  
no dubitation behinde it, the  
conclusion bindes the consci-  
ence. *As thus, every childe is*

*bound in conscience to honour his  
Parents (this is an act of faith  
grounded on the Scripture )  
such or such a man is my father,  
this is but a moral certainty, yet  
hence it followes, that in con-  
science I stand bound, in consci-  
ence to honour such a man as my  
Father. And that he is my  
Father, all the certainty I can  
have is but moral, built on the*

credit of my mother. If these reasonings were not firme, it would destroy all Policy and Order in this life, nor could Gods Law to *honour father and mother* binde the conscience, nor can a man tell that he was baptized in his youth but by such Testimonies as these.

*De concilio  
is 4. 2. c. 9.*

Therefore I like that of *Bel-larmine*, who stands upon it, that of such like things a certainty may be had from the testimonies of men, in some sort comparable to natural evidence it self, for that it leaves no scruple or dubitation in our minds: But what of all this? Why it shewes that the general consent of (in a manner) all *Hebricians* and *Grecians* in the Christian world, consenting that our O.  
rigi-

figinals are by the good hand of God preserved uncorrupt, and pure, is a sufficient periwasion, to breed a moral certainty answerable to natural evidence, excluding all reasonable dubitation to the contrary.

That the Originals were for the provision and food of the soules of his Church kept pure and uncorrupt by the Prophets and *Jewes* for the old; by the Apostles and Christian Churches for the New Testament, sealed up by St. *John* the Secretary of Christ, as *Scotus* calls him. Else the Lord must have been wanting to his Church, which cannot be imagined And that acquired faith makes way for infused faith to act I have learned long since out of *Scotus*.  
Thus

*Scot 1. 1. D.  
26. contra  
istam.*

*Lib. 3. D.  
34. q. 1. ad  
questionem.*



Thus the case stands. The Originals are to be received and believed. That the *Hebrew* and *Greek* are the true Originals we believe by humane testimonies, which leave the mind without perplexitie, without all doubting, and so it follows, that by mans testimonie the Originals are to be received, and believed by us, so that the heart stands free from any true cause of any doubting at all, which being equivalent to the highest certainty that is, it cannot but lay a foundation to build our faith upon; this certainty being a meanes by which we come to the other of the Scriptures, being the last ground on which we build our faith; we are not to look for demonstration.

strations in arguments of this nature. It's a foolish thing to expect from a Mathematician to deale by perswasion: his Art lies in evident and ocular demonstration. Now 'tis as absurd to expect demonstration from an Orator or Moralist; his businesse lies in perswasion. But yet in our point in hand, our perswasions must be grounded on such moral certainty as is to us without question, and without feare of the contrary. It is a piece of wise counsel of *Aristotle*, That it is the wisdom of a learned man so farre forth to seek after proofs of truth in any matter as the nature of the subject matter will beare. And it is agreed upon, that in all learning, in the highest science

*Etb. I. 1. 4. 3*

ence of all, the principles are proving, but not proved : For that which is the first cannot be proved by any thing before it ; else the first were not the first ; as the first mover is never moved. And in all *Inferiour* Sciences, the first principles of that Science, must be proved in an higher Schoole. Now the first principle in the School of Christ is the Scriptures, which being the first is to prove, not to be proved but in an higher School the Schoole of heaven, by evidences unprovable, and unreprouable evidences taken from the *Power*, and *Spirit* of God. Of which hereafter.

N. 2.

N 2

*Of translations. How Anabaptists  
overthrow all Translations.*

**I** No way like that of Cajetan,  
That to understand the Latine  
Translation, was not to under-  
stand the infallible Word of God,  
but the word of the Translators  
subject to error. Though he  
took it from Hierome, that to  
write holy Books proceeded from  
the Holy Ghost, but to translate  
them into another Tongue was a  
work of humane skill. For if an  
Ambassadour deliver his minde  
by an Interpreter, are not the  
words of the Interpreter the  
words of the Ambassadour?  
Right, say you, if the Interpreter  
do it truly: So, say I, a Trans-  
lation, is a translation no further  
then

*History of  
Trent. p.  
155.*

*Verum &  
eius conver-  
satione.*

*Cap. lib. 2.  
cap. 14.*

then he doth translate, and interpret truly: for a false translation, as farre as it is false, is no translation.

I have read in a great Papist, That it is a great error for a man to think, that he can understand, or interpret the holy Scriptures without some peculiar gift of the Holy Ghost. And sith the Lord hath commanded his people to heare and read the word, and the cōmon people cannot read the word, but in some translation or other, that therefore translations are in special a special Ordinance of God, and that therefore God being in his providence very careful, that his Church shall not want sufficient provision for their soules, hath ever, doth, and will ever so assist Translatours, that  
for

for the main they shall not erre. I am of minde, that there was never any Christian Church, but the Lord did so hold the hands, and direct the pens of the translators, so that the translations might well be called the Word of God.

The *vulgar Latine* (which the Papists out of a veine of opposition do advance too much) is faulty enough, yet it is so sound, that I think many have beene led by it to their conversion. Why may I not think that those many who have been converted from Popery in the Church of Rome, and joyned themselves to our Church, have beene beholding for the most of them (next to God) to their *vulgar translation*, as Martyr,  
Zan-

*Zanchius, Luther, Oecolampadius*, and a many others?

The *Ephesians* were builded in their faith on the Prophets and Apostles: the *Apostles* were living, but the *Prophets* were dead, and gone long since, & they could no way build their faith on the Prophets, but on their writings: Now the writings of the *Prophets* in the Original were in *Hebrew*; and I take it for granted, that the *Ephesians* being bred and borne *Grecians*, did not understand the *Hebrew* tongue, and that therefore there were translations of the *Prophets*, which translations were made by such men as were ordinary as ours are, subject I confesse to some error, but not such error, but that it did serve to help the Church

For 600.  
years after  
Christ the  
Church u-  
sed no  
translation  
but the  
*Greek* cal-  
led the se-  
venty six.  
*Senen. J. 8.*  
*harez. 13.*  
*Rain. prel.*  
*18. p. 241.*  
*Bellar.*  
*cont. 1. 1.*  
*c. 20. Aug.*  
*de Civ. Dei*  
*1. 18. c. 43*

Church to faith, for the salvation of their souls.

In the Apostles time I know that they that did know the Apostles to be Apostles, and that they did preach, they did preach as Apostles, they were to take them at their words. But when they did heare them preach (as the *Bereans* did not, so I think a many else) did not look on them as Apostles, and infallible speakers: And no question there were many Pastours, and Teachers then, who, though many had more then a common gift of prophecyng, yet had not the infallible spirit of the Apostles. Those Prophets had not the same supream spirit which the Apostles had (as faith (to me) the most Learned amongst the

D

Learn-

Paul did  
not always  
speak in the  
Church by  
Revelation  
1 Cor. 14. 5

Rain. prel.  
34. 199.  
300.



Learned) but yet, saith he, they had a more extraordinary spirit, (not to write, nor to translate, but) to interpret Scripture then the ordinary Pastors and Teachers had: but I think that gift of interpreting died with them.

Now what the *Bereans* did to *Paul*, so all stood bound to do to the ordinary Pastors and Teachers, even to examine by the Scriptures, whither those things they taught were right or not: And those who were thus to examine the Sermons of the ordinary Pastors and Teachers, were to do it by the Greek Translation, sith many did not understand the *Hebrew*; and they that did understand the *Hebrew*, yet were to do it (no que-

question ) by Transcripts made by ordinary men after the *Prophets* ended with *Malachi*, which *Transcripts* of the Hebrew text some quarrel at as done by ordinary gifted men, which were (they say) subject to mistake in transcribing, as well as translatours might mistake in translating: In which neither of them must be looked as free from all mistake.

*Wotton* saith, and saith truly, that many thousands were converted, and Churches settled, by the preaching of the several *Apostles* sent abroad to convert the world amongst the *Jewes* and *Gentiles*, without the knowledge, and before the penning of the Books of the *New Testament*; but that they did it without the use and authority of

Tryal. c. 14  
p. 243

the *Old Testament*, and the Word of God written there, there is no proof, nor I think can there be any.

Besides the *Apostles* carried the Word of God in their bosoms, having that holy *Library* in their *Heads*, by immediate and infalible inspiration. I doubt not but the *Ephesians* were converted by *Paul*, but yet *Paul* when he did convert them, did it by the truth of *doctrines* left behinde them by the *Prophets*; which is cleare in that the *Apostle* makes the *Prophets*, the *Foundation*, as well as the *Apostles*.

By *Prophets*, I take it for granted he meanes the *writing Prophets* of the *Old Testament*, not the *preaching Prophets* of the *New*.

*New.* And I take it also to be clear of it selfe, that the *Ephesians* living so long after all those Prophets were dead and gone, had their writings only; so then the *Ephesians* were converted by the truth of doctrine left for them by the Prophets, and preached to them by the Apostles.

I will also take it for granted till I heare, or reade any deny it, that the *Ephesians* understood not the *Hebrew*. (In which tongue the Prophets left their doctrine as the Canon of the Church.) And hence it cannot but follow, that (saving what help the *Ephesians* had from *Paul*) they were to have recourse to the doctrine of the Prophets (not in *Hebrew*, which they understood not, but)

in some *Translation* of others, which without dispute must be the *Greek translation* of the *Seventy*, then being no other translations: The *Ephesians* being also not *Jewes*, but *Grecians*.

*The resolution* { 1. *As touching the Originals.*  
2. *As touching the Translations.*

1. I cannot but confesse that it sometimes makes my heart ake, when I seriously consider what is said, *That we cannot assure our selves that the Hebrew in the Old Testament, and the Greek in the New, are the right Hebrew and Greek, any further then our Masters and Tutors, and the General consent of all the Learned in the*

the world do so say, not one dissenting. But yet say these, since the Apostles, there are no men in the world but are subject to deceive, and to be deceived. All infallibility in matters of this nature having long since left the world. Again, too like unto this is that of Master Wotton, who can tell (saith he) what the signification of the Hebrew and Greek words is even in the Bible, but by the report of men? And to the like purpose is that observation, That the two Tables written immediately by Moses and the Prophets, and the Greek Copies immediately penned by the Apostles, and Apostolical men are all lost, or not to be made use of, except by a very few. And that we have none in Hebrew or Greek, but what are transcri-

Ans. to  
Art. 3

*transcribed. Now transcribers are ordinary men, subject to mistake, may faile, having no unerring spirit to hold their hands in writing.*

These be terrible blasts, and do little else when they meet with a weak head and heart, but open the doore to Atheisme, and quite to fling off the bridle, which onely can hold them and us in the wayes of truth and piety: this is to fill the conceits of men with evil thoughts against the Purity of the Originals: And if the Fountains run not clear, the *Translation cannot be clean.*

The best is, this doth concern the learned, who can best get out of such scruples as these, it being made plaine to them by the

*I have read  
how Austin  
( contra  
Faustum )  
calls the  
Jews Scri-  
narios Ec-  
clesiæ  
christi, that  
is the Keep-  
ers of the  
Rolls of the  
Church, i.e.  
the Scrip-  
tures. Can.  
c88.*

the Jewes themselves (no friends to Christian Religion ) *That the Hebrew Text is curiously preserved by them in its integrity*. For if the Oracles of God were (as they were, *Rom. 3. 2.*) committed them, it deeply concernes the *Providence* of God to look to it, that the Jewes should keepe the Oracles of God not onely safe but pure, not onely from not being lost, but also from not being corrupted.

*Rain. Conf.*

It's out of question that the same God, who committed the Oracles to the Jewes, did also take care that they should preserve them safe and sure, uncorrupt and pure.

It is the use of Saint *Paul*, much to follow the Greek translation, which doth use to use the Greek



λογια.

Greek word translated Oracles, to meane the Scriptures of *Moses* and the *Prophets*. And what if there be scapes in some Copies, yet other Copies runne clear? But sith this concernes the Learned, whom I much look not after, from the Originals, let us turne to the businesse of the Translations. As for other matters about the *Greek* and *Hebrew*, which it is, and what is the meaning of the words, I passe, as a meere excrement of wit, sith this is cried downe by all the learned world, whither Christian or unchristian, and therefore is not like to take to doe any hurt unto the soules of any.

2. *As touching Translations.*

**I**T is granted that translators were not led by such an infallible spirit as the Prophets, and Apostles were. In the Councel of *Trent*, after much debating by witty and learned heads, they concluded, *That Translators were not Apostles, but very near unto them.* The greatest Papists are of the same mind, onely *Sixtus Senensis* is of opinion, the seaventie two Translatours of the old Testament into Greeke were infallible. Some are so quite another way, that they like not any translations at all. Smith, the *Se-baptist* is utterly against reading translations in times of worship. A  
mongst

Caus. Bel.

*Differences  
of Churches*  
c. 11

mongst his *Reasons*, two are the chiefest. One is, *that we must worship God with the best we have: Translations are not the best, but the Originals.* Yet I hope they that know not the Originals, Translations are the best they have.

If this were true, then none can worship God, in and by reading of the Scriptures, but such as understand the Originals; nor is that currant in reason or Divinity, that we must serve God with the best. There is good, there is better, there is best of all: So that if one do that which is good, he sinnes not, though he do not that which is better, if he do that which is better, he sinnes not, though he do not do that which is best of all.

all. He finnes not, who keepes within the circle of that which is good, albeit he do not do that which is better, or that which is best of all.

Againe, a thing may be absolutely better in it self, yet a lesse good thing in it selfe may be better in some respects and circumstances. As simply in it self, marriage is simply better then a single life, yet in some respects *Paul* shews that a single life is better then marriage; and this is *Pauls* Divinity, *Though a man do not that which is better, nor that which is best, yet as long as he doth do that which is good, he sins not.*

1 Cor. 7.

His other reason is, *That we must worship God with our owne gifts, not with anothers: As*  
Trans-

*Translations are not our doing, but made by the gifts and paines of others. To this we say, that 'tis true, we must worship God with our owne gifts, but it is not true, that in the worship of God with the help, and by the meanes of that which is anothers we do not exercise our owne gifts. The maine of the worship of God is, That we worship him in and with the Spirit, and truth in the inward parts: and so we must and may doe, and do do, when we make use of Translations. When we reade translations, we must reade them with Faith, and with the Spirit, which are our inward gifts and graces, else our reading is not to profit our selves withal: and what hinder-*

derance the translation is, to the use of *Faith* and the *Spirit*, they do not, they cannot prove.

So we are said to sing with the Spirit, and yet we sing with the Spirit the better for that; and to pray with the Spirit, and yet the book is no hindrance to that neither. Others gifts as long as they rather further then hinder the use of our own gifts, can be no blur in the worship of God.

The same man doth wrangle with the originals too, not denying them, but denying the use of the book in the originals themselves in worship, for that the Prophets and Apostles wrote books, but did never divide their books into Chapters and Verses, till *Henry Stephens*, but the other day

day first made the verses of the New Testament , which being man invention, is not , saith he , to be used in the worship of God.

But whether *Stephen Langton* Arch-bishop of *Canterbury*, did it first for chapters, or *Robert*, or *Henry Stephens* for the New Testament did it into verses , is not material , sith we place no Religion in it, and this provisi- on is known to be a great helpe to men in the worship of God. We passe by this as a giddinesse of a weak braine in this *Seba- ptist*.

He grants *Translations* are of good use, but not in the worship of God : and if of good use else- where , why not there ? Saint *Paul* exhorts the *Collossians* ,  
That

That the Word of God might dwell  
in them richly, in all wisdom,  
They being Grecians, I take it  
for granted, that the most of  
them were not skilled in the  
Hebrew, the New Testament  
being not written, nor any of  
it, till after Pentecost, not all of  
it untill John a matter of sixty  
years after Christs death. This  
to the Colossians could not be  
meant of the New Testament,  
but of the Old. So againe, the  
Thessalonians, being Grecians,  
did not understand the Hebrew,  
yet they were commanded to  
prove all things: By what? why  
by the Scriptures, and this was  
the Old Testament which, they  
understanding not (the Hebrew)  
then it cannot but be meant of  
the translation:

E

This



This Conclusion I think is clear, sith the Churches of the *Gentiles* were commanded to read *Moses and the Prophets*, and read them they could not but in a translation; therefore *translations are commanded by God*, as an Ordinance and constitution of Heaven it self.

The same *Smith* in the same book falls foule on the Greek translation of the seventy, as that it was a grievous sin to translate the *Old Testament* into Greek, or any language else. His reason is, for that this ought not to have bin done til the fulnes of time of the calling of the *\*Gentiles*: other

\* *Cartw.*  
*Hist. Cbri.*  
*ft. part. 3*  
*page 85.*

Was it not lawful for the *Jews* in captivity to labour the conversion of the *Gentiles*? Did *Daniel* sin, when he urged *Nebuchadnezzar* to break off his sins by repentance? *Dan. 4. 37.* *The Cart. in Prov. 16. 6.* holds this was onely for this life; But though I am not of *Melanctons* mind, that *Nebuchadnezzar* was converted, yet I see no reason but *Daniel* might seek for converting and the saving of his soul.

reasons

reasons he hath not worth a fig,  
nor is this reason much better.  
It's known that \**Ptolomy* King of  
*Egypt* had together certaine  
Learned Jewes, skilful in the  
Greek Language, in number  
seventy two, and by them he  
caused the Old Testament to be  
done into Greek about two  
hundred and ninety years before  
the Birth of Christ: And this  
is observed to be a fit time to  
have it done; for, if it had not  
been done till after the coming  
of Christ, either the Jewes  
out of envy would have kept  
and hid the *Hebrew* Copies, or  
corrupted them, or else cast  
some suspicion, and evil report  
of evil doings on the translators;  
All which (it being done at this  
time) was prevented.

\* Euseb. de  
præp. E-  
vangeli. l.  
8. c. 2.

E 2

Now

Now though this were done before the coming of Christ, and so of the time of the full calling of the *Gentiles*, yet it was not so long before, but that it was a fit preparative against the calling of the *Gentiles*, (whose language since *Alexanders* conquest generally was Greek) and sith there then was no printing, no Copies could be scattered abroad but by manuscripts, and writing, which is great labour and cost, and this being such a slow work, there needed that this translation should be done some good space before the calling of the *Gentiles*, that so a sufficient number of Manuscript-written Copies might be had and scattered abroad among the *Gentiles*, they all understanding

standing the Greek, and but few or none the *Hebrew*: that the books being the *foundation of the Prophets*, might be ready done against the time of the calling of the *Gentiles* for their need and use.

\* The time of this translation being after the *Jewes* had been amongst the *Gentiles* in captivity, we finde that the *Gentiles* being to creep into the Church, and now and then some to turn *Profelytes*; and was it not fit that there should be a *translation*, ready to bid them welcome into the

The Greek translation in the Old Testament doth translate *Yehovah* by *κύριος*, i.e. Lord. Now the New Testament in citing places out of the Old Testament where *Yehovah* is in the He

brew, they follow the Old Greek, and use for it *κύριος*, i. e. Lord, and yet this translation must be called to be (a grievous sin) which the holy Ghost doth so punctually follow, and allow into grand matter as the signal name *Yehovah*. If the Apostles do, (as they do) justifie the use of it, do not they with the same breath justifie the making of it? So *Mat. 1. Luke 3.* in the General give the names according to the Greek, not the Hebrew. *Junius* exhorted by D. *Rainolds* in his second edition of his translation of the *Syriack Testament*, altered those names, which in the first edition he had set down according to the Hebrew, into those names which are according to the Greek in the 70. translation. \* *Vid. Jun. Parill. p. 11.*

Church?

*Church? And what if it were a sinne to attempt the full calling of the Gentiles, before the full time, yet who can say with any reason that it was a sin to provide a translation (which they understood) against their calling? Nor could this translation be sufficiently provided for number in written Copies, and sufficiently scattered till the time of their calling. So that this was not to go about to call them before the time was they were to be called, but rather an excellent Providence to have Copies ready in a language they understood against the full time of their full calling.*

*And whereas it is objected, that these Jewes who did put it out of the Hebrew into the Greek, were*

were profane men, is more then I knowe, or then they can prove.

Againe, to make it good, that the act of translating the Scriptures into Greek was no unlawful thing, I need go no further then to the Apostles, who becoming all things to all men to save some, were careful in citing places out of the Old Testament) to tie themselves much to this Greek translation. Insomuch, that though they did never vary from the *Hebrew* in sense, yet they did chose rather to follow the phrase and words of the Greek, then the Hebrew, to condescend as far as might be to the *Gentiles* who were acquainted with the Greek translation, but not with the Hebrew original.

E 4 Where-

Wherefore it must needs be the froth of a giddy head in this man, to call this act of translation into Greek a grievous sin; sith the Apostles did so much use and reverence it; and chiefly Paul who chiefly the Apostle of the Gentiles.

We all doe or should know, that the Gospel began at Hierusalem, from Hierusalem it went to Judea and Samaria, thence to Syria and Cilicia, from thence to Cyprus, Asia, Greece, Italy, and from these parts to the utmost coasts of the earth according to the commission of Christ. Now in all \* those parts the Greek

\* *Greca leguntur in omnibus fere semibus, Latina suis finibus exiguis solum continentur.* Cic. Orat. pro Archia. p. 107.

The Greek tongue was of that

publick use in those dayes, that James, Peter, and Paul writing to the Hebrews, did not write in Hebrew, but in Greek: and Paul in his Epistle to the Hebrews, cites the places he quotes out of the Old Testament according to the Greek Septuagint translation, rather than the Original Hebrew canon. \* *Isa. 1. 3. Acts 1. 8.*

In Paul writing to the Romans (whose mother tongue was Latine) writes in Greek, following the Greek translation in places cited out of the Old Testament Rom. 1.

was most in use in most, onely in use in some, and of necessity they had recourse to the Greek translation.

*Smith* speaks fowle of it, as a false, and forged translation. I dispute not what it is now, but what it was then: If it had been such a piece, the Apostle *Paul* would not have looked after it so much as he did, nor the church have used it so long as it did, is well known to those who know the state of the Church, that the church did generally use this Greek translation, & a Latine one framed out of this, & scarce any other, if any other at all, for six hundred yeares after Christ,

I know *Sixtus Senensis*, and *Bellarmino* (men of great reading) do write that the seventy Interpreters,

*Senen. Bib.*  
*l. 8. bar. 13.*  
*Bell. de*  
*verbo Dei.*  
*l. 2. c. 6.*



preters, though they were not Prophets, who wrote Scripture, yet that they had a line, and light of the spirit, which did direct them, so that in translating they did not erre at all: which perhaps is too much on the other hand: however it held very pure I am perswaded a long time, till the greek tongue began to grow out of use, and then came in a world of translations in Latine, and popular languages.

I am cleare of opinion, that those Anabaptists, who are against all learning, are against all translations whatsoever: For without the knowledge of the Hebrew and Greek tongues, it is not possible to turne the Old and New Testament into any language

language whatsoever. Nor without the understanding of those two languages can any understand the Bible in the Originals neither: And on this ground God may be said to binde us to what is impossible, I meane to build on the Scripture, when we can neither have it (by their principles) in any Translation, nor understand it in the Originals.

Mr. *Wotton* saith, that the Anabaptists do every one claim a priviledge of not erring for himself, (yet not for others) which opinion, he calls *a false and lewd opinion*. And on the matter, if that they do so hold, I know no great need or use they have of the Scriptures in the Originals or translation.

Tryal. p.  
112.

Be-

Trijall. p. 94

Before we come unto the maine of the businesse, we cannot skip over a businesse of Mr. *Wotton*: his words are these. No man ever dreamed that we commonly build our faith upon our *English* translation. What he would have by the word (*commonly*) I know not, except his heart did faile his penne, when he wrote this, and by this word (*commonly*) he had a conceit that he might finde by it some shift and starting hole.

A strange speech it is to me, that *English* men (of such he speaks) who can understand no language but *English*, should be said not to build their faith on the *English* translation. On what then? The Original they know not, other translations they understand

derstand not. And if they must not build their faith on the *English* translation they are left nothing to build their faith on. And what is this, but to leave all unlearned in the Originals without a rule. And if this be not to steale Atheisme into the hearts of the common people, I know not what is, sith Atheisme is such a welcome guest to the corrupt heart as it is.

Which makes me call to mind an Observation of *Villeroy*, a late wise Secretary of France, That the maine different Sects of Religion in the East, and the fierce opposition they made each against each, made the people weary of the Christian Religion, and so Mahomet crept in with his religion, and was too welcome to almost all, who were

Counsellor  
of State.

were almost weary of the sundry Heresies and Schisms, which were so brief and rife amongst Christians of the East: And this (saith he) overthrow the Christian Church first, and the Christian Empires and states next, over the East, and let in Mahomets Alchoran, and Mahomets Sword.

I doubt there is scarce any strange opinion pressing hither, but would be welcome to us: The Christian Religion was never in such danger since my time as it is now, sith men runne so many and so contrary wayes, that few can now tell which is true. And since so great a Clerk, and so great a Reformer as *Wotton*, hath left the poore *English* man no rule to prove his own, or to disprove the contrary:

For

For if the English translation be not to an *English* man, let *Elias* come, and tell us what, and which is the rule, and on what an *English* man may build his faith on, being that there is nothing left him but his English translation.

So the old Church after *Malachi*, what was left to the most but the Greek Translation? and after the Apostles were dead and gone, the Christian Churches were tied to the Greek translation of the Old Testament, or else the Old Testament was no rule to them, except to a few, who understood the Hebrew.

That which all men say, (saith *Aristotle*) is not to be doubted, but al the learned (I think) agree

agree, that the Church used no translation but the *Greek*, for a matter of six hundred yeares after the birth of Christ, for two hundred yeares before. So that for my part, I look upon it as a *position* full of danger for men to affirme, *That translations are not a rule to ground our faith on, when we understand no other.* That (say I) or none: not none, therefore that.

And now at last, after the clearing of what is past, we come to the maine point, to find out what it is that a poore soule who understands not the Originals must rest upon.

First, I say, that the Lord is not, nor will not be wanting to his Church in things necessary to salvation: And to have

a rule to build our faith on, is absolutely necessary to salvation. And that rule for common people must be the Scripture translated, or nothing. And therefore I take it to be a special Ordinance, that the Scriptures should be translated for the use of the Church in several languages.

For the Original Copies, I must subscribe to that of *Camus* a Papist, who tells us, *That we are not to receive into the holy Canon both for the Old and New Testament, but such books as the Apostles did allow, and deliver over to the Church of Christ. And as the Church of the Jewes did preserve the Hebrew Original of the Old Testament safe and sure, so I doubt not but the same*  
F hand

Lib. 2. c. 7  
P. 37



hand of the providence of God, hath and doth preserve the *Greek* Original of the New Testament.

And for that it is not possible that the Originals should serve the turne of all, or immediately of any, but of such as have the knowledge of those tongues, (who are but a poor few in respect of all the world over) wherefore I take it for granted that the line of Gods providence hath, and doth, and will carry the matter, in having translations of several languages so intire, as to be a sufficient rule to ground their faith: else God in his providence must needs be wanting in providing necessities for his Church. Nor do I think that there was, or  
ever

ever shall be a Church of Christ,  
or a Church of Christians in the  
belly of Antichrist, but have had  
translations sufficient to rest  
their souls on.

I doubt not but the *vulgar*,  
for all its faults hath sufficient  
for the saving of some soules.  
Beside among the Papists they  
have Pagnine allowed by two  
Popes, which runs as pure as a-  
ny Translation in the world;  
and *Arias Montanus* a translati-  
on without exception. *Senen-*  
*sis* much commends *Jacobus de*  
*Voragine* a Papist, Arch-Bishop  
of *Genna* his translation into the  
*Italian*, and *Senensis* could well  
tell, having great skill in the O-  
riginals.

Adrian 6.  
Clement 7

Ann. 1290

To me it is much, that *Senen-*  
*sis* (so sharp a Papist as he is)  
F 2 should

should in print, and that since the Council of *Trent*, so highly commend a translation of the Bible into the *Italian* tongue. And *Leo* the tenth, Bishop of *Rome*, did just before *Luthers* dayes, print a recommendation of *Erasmus* translation of the New Testament into Latine. So that I look on it as a special providence of God, that there were translations, and those exact too in the heart of Popery. And if so, then he will not suffer the visible Church to be without a sufficient translation, as a sufficient rule.

Smith himself the great back-biter of translations, saith, That if the Translation agree with the Original, it may well be said to be the

the Word of God: and if it do not agree with the Original, it is not the translation of the Original.

And now we will draw towards the main conclusion, *How a simple Countrey-man is to believe our Bible to be the Word.* Doctor Jackson, and Master John Goodwin have set downe many, and many excellent things, but they flie so high, that they are for Eagles. One may say of their books, as Aristotle said of his books of Philosophy, *That they were published, yet not published*, seeing not to be understood without his help. Now all the considerations these great Sophies have, and let there be as much more added to them,

yet they will not do the work, till they come to the testimony of the spirit: They may and do work, and acquire in us an humane faith, which may stand free from actual hesitation, and doubting, but not from possible dubitation, for lay them all together, yet they may deceive, or be deceived.

*Canus* disputes strongly against *Scotus*, *Durand*, *Gabriel*, and others, who rested themselves on the authority of the Church by an acquired faith first, before they come to an infused faith: This (saith he) were to sit down by the Authority of man, not of God, and the formal reason of our infused faith would be other then the increated truth of God: whereas the difference of faith gotten

*L. 2. c. 8.*  
*Vid. Vellios.*  
*ad q. 27.*  
*quæsit in*  
*Ambrosium.*  
*dub. ult.*

ten by helps may erre, but faith infused by God cannot erre.

So that when we have all done, and got all the help we can to rest on the Scriptures, the work is not done, till we by the Spirit of God have this sealed by infused faith in our souls that these books (which we have translated) are the very words of God.

Smith himself, that grand backbiter of translations confesseth at last, that if the translations of the Word of God do agree with the Originals, that then they are the Word of God; nor are they the Translations except they do, and as far as they do concord with the Originals. If an Ambassadour deliver his minde by an Interpreter, and the Interpreter do

F 4

relate

Diff. of  
Chu ches  
c. 8. A  
translation  
so far forth  
as it doth  
truly and  
fully ex-  
press any  
thing of  
the Original  
may be  
said to be  
inspired of  
God, and  
no farther.

relate things right (else he is not an Interpreter) then his words are the speeches of the Ambassadour.

Well then, though all humane reasons, the consent of all the world, will not help us to that faith in the Word, which will help us to heaven, yet they are a preparation, and such a preparation to this faith infused, that we cannot ordinarily look for faith infused, but by the way of this faith which is gotten by the arguments, reasons, considerations, convictions, and helps wrought by the Argumentations, and considerations proposed by men which do work (as most often it doth) in us an acquired humane faith free from actual (though not from possible) mistake and doubting. This

This may be and is, a faire  
meanes to bring us to look on  
the Scripture without any actu-  
al question made of it as the  
Word of God. And then by the  
use of the Word to attain to a  
Divine faith, which is infallible  
by reason of the Divine infal-  
lible truth rightly conceived  
and believed by it. For it is  
out of question that by the Mi-  
nistry of men, who are not sim-  
ply infallible, both we may,  
and do attain unto that faith in  
the divine Revelations of the  
Word, which are or is infal-  
lible.

Its no Paradox to hold,  
that *a thing not infallible, may by  
way of Ministry lead us to that cer-  
tainty which is infallible*: For my  
part, I hold *universal tradition* as  
far



far as it looks onely on the vices and vices of men to be of all reasons the weakest. For the arguments from the authority of God be the strongest, yet conclusions from the authority of men is an *unartificial argument*, & the weakest. However, what *Arminius* saith is true, that *this humane faith built on such an universal tradition, may be a fit preparati<sup>n</sup> to that other faith which is built on the Authority of God*: I am farre from once thinking, that in universal tradition men do once dreame to make the last resolution of their faith into the veracity of any such universal tradition: For our faith must rest on the same that the Apostles and Prophets did rest their faith on. But they did resolve their faith onely on truth

truth uncreated, and divine, and not on the votes of the Church, or any universal tradition.

*Canis* speaks the truth, when he saith, that the authority of the divine Scriptures is not to be sought from the reasons, or authority of men. For the assent to a conclusion cannot be more certain then the assent to the premisses, and proofs of that conclusion: Now if our infused faith did rest onely or chiefly on the credit of the Church, or universal tradition, then our infused faith could go no higher then an humane and created truth: I mean onely or chiefly on the voices, or reasons of men, and not on the voice and authority of God.

But what is this to translations?

Loc. 1.3.8.  
P. 47.

*Arist. 1.  
post.*

*Qui dat  
finem, dat  
consequen-  
tia ad finem*

tions? Much every way. I argue thus: The end of the Church, and people of God is that they should be saved: Now if God set down the end, he will provide the means of their salvation, and that is faith: and faith is not built on the authority of the Church, or of universal tradition, (all which are the voices of men) but on the Word of God: Now this Word of God cannot concerne common people, but onely as translated.

Now, what shall a poore unlearned Christian do, if that he hath nothing to rest his poore soul on? the originals he understands not; if he did, the first Copies are not to be had; and he cannot tell whether the Hebrew

brew and Greek Copies, be the right Hebrew, or the right Greek, or that which is said to be the meaning of the Hebrew, or Greek, but as men tell us who are not Prophets, and may mistake. Besides, the Transcribers were men, and might erre: These considerations may let in Atheisme like a flood: To help all this, we will deliver our mind in some Propositions.

I. That God (as I shewed) did lay up the Hebrew Copies to be kept by the Jewes, who were ordered by God to be faithful notaries to keep these Records, and a world of places are cited out of the Old in the New Testament according as they are now in the Hebrew Copies: and the  
Old

Old Testament hath in it the life and soule of the New Testament. Moses and the Prophets wrote of Christ. The New Testament is but a cleare, and infallible counter-part of the Old. Its cleare that the Hebrew of the Old Testament stood cleare and uncorrupt, without any breaches made in them by transcribers, or otherwise, till the time of the publishing of the New Testament, as appears by the many places cited in the New out of the Old: chiefly where Hebrew words are kept, and repeated, as *Hosanna, Golgotha, Eli, Eli, Lania sabachthani, Mat. 27.* futable unto the places whence they are taken out of the Old, chiefly in Saint Matthew's Gospel, who was most  
punctual

punctual in applying and suiting the Prophecies of the Old Testament of all the holy penmen of the New Testament.

And it is easie to be proved that *Matthew* wrote after that was done, which *Luke* wrote in the *Acts* of the *Apostles*. Doctor *Jackson* saith a long time after *Peter* made that Sermon, *Act. 1*. Saint *Matthew* addes, and saith (saith he) *it was called the field of Blood unto this day*. Which argueth, that he wrote his Gospel a long time after *St. Peter* made his Comment upon the *Psalmist*, *Acts 1. 15, 16, 17*.

Well then, as God committed the Hebrew Text of the Old Testament to the Jewes, and did and doth move their hearts to keep it untainted to this day :

So

In his  
eight book  
of the  
Creed. p.  
322.

So I dare lay it on the same God, that he in his providence is so with the Church of the *Gentiles*, that they have and do preserve the Greek Text uncorrupt, and clear: As for some scapes by Transcribers, that comes to no more, then to censure a book to be corrupt, because of some scapes in the printing, and 'tis certaine, that what mistake is in one print, is corrected in another:

A second Proposition is, *That God never did suffer his Church to be without a sufficient Rule, and there can be no rule but translations to the Vulgar*: Therefore I make no question, but the sweet providence of God hath held the hearts, and hands, and pens of translators, so in all true Churches,

Churches in all times, that the *vernacular*, and *popular* translation into mother tongues, have beene made pure; without any considerable tincture of error to endanger the soules of his Church.

For what if Interpreters and Translators were not Prophets, yet God hath and doth use so to guide them, that they have been, are, and shall be preserved from so erring in translating the Scriptures, that the souls of his people may have that which will feed them to eternal life, that they shall have sufficient for their instruction, and consolation here, and salvation hereafter? This is the opinion of *Bellarmino* himselfe, albeit he appropriates it to their *vulgar Translation*, yet



I think the eye of providence provides for all vulgar, and vernacular translations in their mother tongue for all true Churches in the world.

3. Propos.

Spiritual  
armory.  
163, 164

*Translations are sufficient with all their mistakes to save the Church. I will deliver this in the words of Master Baine. Faith cometh by bearing of the word from a particular Minister, who by confession of all is subject to error; As God hath not immediately and infallibly assisted Ministers, that they cannot erre at all, so we know that he is in some measure with them, that they cannot altogether erre. A Translation that erreth cannot beget faith, so farre forth as it erreth, The word Translated, though subject to error, is Gods Word, and begetteth, and increaseth faith,*

faith, not so farre forth, as man through frailty erreth, but as he is assisted through speaking, and translating to write the truth. So he, This gives full satisfaction to me, and I hope it will to others.

The maine Conclusion, for a ground of all, is the evidence and seale of the Spirit of God, which perswadeth us of the saving truth in the Translation, and by way of Ministry to come to saving faith by the preaching of the Word by our severall Ministers Papists cry up the inerrable and infallible authority of the Church, and yet they themselves deny not but their particular preachers (whom they heare) are as subject to erre as any of ours are: I know no  
G 2 authority

4. Propos.

In the  
Church it  
is rather  
*ἡ ἐκκλησία*  
then is.  
*παρὰ*

Rain.conf.  
p.424

Loc. 1. 2. c.  
24, p. 109

c. 8.

authority the Church hath, whatever the Church doth is but Ministerial. The Papists and we agree in this, *That Translations, Originals, Reading, Preaching, is of no saving effect without the Revelation and Testimony of the Spirit: Canus* ( I rather choole to mention him the oftener, becaule Dr. *John Rainolds* saith, that he was of better minde, and sounder judgement then Popish Doctors are the most of them: ) It is a great errour (saith he) in them who think they can either understand, or interpret the Scripture without the peculiar gift of the holy Ghost: And againe, *The last resolution of our faith must be in the inner efficiency of God moving to beleewe. We believe not for*

for that John or any man else saith it, but because God hath revealed it. Now that God hath revealed his minde, we do immediately believe it by special instinct. And again, The formal reason of our assent is the light of God, which God doth infuse into us; and for this he cites *Aquinas*, *Lect. 2. ad Rom. 10.*

And as the understanding in us discernes of natural things, and the taste in matters of sense, so when the minde of a man is inlightened by the Spirit; we are inabled to discern doctrines necessary to salvation from errors which are not of God. This his resolution is often up and down in his book.

*Bellarmino* is for the same conclusion. *A man cannot* (saith he)

*De grat. l.*  
*6. c. 2.*

De bapt. l. 1  
c. 11. &  
tertio.

*without the special illustration of God believe the mysteries of faith. And again, Faith cannot arise in the heart, but by divine revelation, which is either immediately from God alone, or by the instrument of the Word read or preached.*

Loc. l. 2: c. 8  
p. 48.

*I think it hath truth in it, which Canus observes, That Peter had heard the Testimony of John Baptist, when with open voice he proclaimed Christ to be the Son of God, John 1. 34. and had moreover with his own eyes seene many miracles of Christ, yet after all these, Christ doth ascribe Peters confession of his faith to none of these, but onely to divine revelation.*

Mat. 16. 17

*So then Protestants and Papists, we and they concur in this,*

this, *That at last we must sit down by the evidence and sealing testimony of the Spirit; but with this difference: They say, The Spirit gives light and evidence to the authority of the Church; we say, To the Sovereignty of the Scriptures.* Nothing can be seene without some light or other: Things of Reason cannot be conceived without the light of reason, nor things of the Spirit without the light of Faith, and of the Spirit.

1 Cor. 2.

Though *Wotton* hath cast an unhappy stone or two at translations, yet when he comes to answer *Fisher*, who said, *That the Spirit of God teacheth; and perswadeth men to believe the Church, Are you (saith Wotton) they who mock at private spirits; and*

Trial. p. 71

*and yet are glad to flie that help? Is it not as likely the Spirit should teach men which is the Scripture, as which is the Church, and assure them of a translation, as of this or that mans Ordination and Priesthood? So he, thus at last, he is for the divine authority of translations.*

*But is not this to fall upon private revelations? No such matter: for we call not in for the Testimony of revealing of the Spirit to teach us any thing but what is revealed in the word; that wer to bring in privat revelations: But because none doth, or can know the secrets of God, but the Spirit of God, therefore we say, that we are made to see the evidence of truth first revealed in the Word, and then by that light, which*

1 Cor. 2. 10

*which the Spirit kindleth in our hearts, both the Scripture to be the Word of God, and the minde of the Scripture is not onely revealed, but confirmed to us by the Testimony of the Spirit in us and to us.*

So here is no use of the Spirit to reveal new lights, but to shew us the evidence of these truthe which are in the Word. *A private spirit is to lead us from, this is to lead us to the Word.* And all this is done by illightning our understandings, and sanctifying our wills to discern and to approve the evidence of truth, which is in the Scripture and no other.

They say, their Church cannot erre in matters of Faith. And why forsooth? Because it is *infallibly guided by the strait line of the spirit.* We say, *The true Church cannot so erre*



Job. 16. 23.

Part. 1. 9. 1  
2. 8. 3d 2.

erre in matters of faith or life, as to fall away from Christ, and so to fall into damnation. And why? Because (besides other helps) the true Church is guided by the certain and infallible direction of the spirit, the vicar general to our Lord Jesus. Why then may not we twit them, rather than they do us with the private spirit?

Aquinas, the first through Papist that ever was, (It is Dr. John Rainolds censure of him) shall speak last for this point. All holy learning is proved out of the Scriptures onely, necessarily; out of all other authors onely, probably: For our faith doth rest on the revelation made to the Apostles and Prophets who wrote the Canonical Books, and not on any other revelation, if any be made to other Doctors. So he, and he was preferred by Innocent the Pope before all

Wri-

Writers next to the Scriptures, & well might the Pope so do (saith the same Dr. *Rainolds*) for that he deserved better of the Papacy then all the Fathers.

These things are so plaine, that to argue more were to weaken them: As I have read it to be the observation of *Tully*, *That things perspicuous and clear are much obscured by much arguing*: I hope the Papists for shame will give over fooling against us, that we run after private Spirits and revelations, since *Aquinas* the flower of the Papists speaks out as much as we do, as touching the sealing of the Spirit.

*Perspicuitas argumentatione elevatur.*  
Cic.

*The Application of all.*

I have made a long and tedious discourse about the Originals and Translations, because I find by my selfe,

self, that things let fall in Print by learned men and great reformers as touching the Originals, that none can say this is the Hebrew, that the Greek, but because Linguists and learned men say so, and they may erre: Nor that this is the English of the Hebrew, or of the Greek which we say is, but men subject to trip, do so say, That the Originals transcribed into many Copies might erre, and mistake: and for the translations, that there be flaws in them too, since the transcribers, and translators were no Prophets, but men, though not willing perhaps, yet subject to speak and write besides the matter: that translations are not the Word of God, nor our rule.

These and such things as these, I doubt not do stagger the thoughts of weak, & of strong Christians too, and drive a many towards Atheisme:

isme : And now saith a sick soule ,  
*What shall a poore feeble-hearted  
Christian do ?*

My counsel is, that when he is  
come to be certain without actual  
doubting by reasons, arguments,  
consent of times, & of the Church,  
that our Bible is the Word of  
God, that he would in all humili-  
ty and sincerity apply himselfe to  
read it, to hear it read, to heare it  
preached ; and he may promise to  
himself that by the use of the word  
the Spirit of God will infuse & in-  
spire divine & saving faith into his  
soul, and free him not only from  
all actual, but possible doubting,  
that the Bible translated is the  
word of God. And if the translati-  
on, then the Originals : For what  
ever is the instrument to convert  
the soul; must needs be the pure  
word of God. Some

Psal. 19. 7.

Some are firme that God never works a miracle, but to confirme truth: This is past question, that the Spirit of God doth never work this miracle to convert the soule, but by Gods word: So say, *Now I know that it is the pure word of God, for that it is a means to convert my soul:* so Psal. 19. 7: *The Law of the Lord is perfect, converting the soul;* By this then I know that it is without dispute the perfect Law of the Lord, because it doth not only evince and convince me, but convert my soul: St: *Austine* saith, that he was converted by reading the last verse of the thirteenth to the *Romans*, and that did prove to *Austine* that it was the perfect Law and word of God: It is storied, that *Cyprian* was converted by reading the Prophet *Jonas*: And

*Junius.*

*Iunius* in his life written by himself, saith that he was converted by reading the first Chapter of the Gospel of *Iohn*: For *Austine* & *Cyprian*, I think neither of them had much skill in the Originals, no, nor *Iunius* neither at that time: wherefore it is plain enough that they were converted by reading translations.

When then a man doth finde that by reading or hearing translations read or preached upon, it hath pleased God to warme thy heart, to turn and change thy poor soul, to convert thee into a new creature, go thy ways, doubt nothing, its an argument past answer, that the Bible even as translated is the Word of God. Go on, look on it as Gods word, read on still, be diligent to hear it, with the best ears thou

*Niceph. l. 5  
v. 17*

*Austine* was converted by reading the translation his skill was little or none in the Greek; and *Cyprian* by reading *Jonas* in the translation he having no skill in the Hebr.

thou hast, and thou shalt finde it more and more to convert and sanctifie thee, and so by consequence to assure thee by an *undoubtful*, and divine faith inspired and infused into thy poor soul by the Spirit of God, that this book, & no other, *is the very Word of God.*

By this you see, where, and how the poor crazy soul may find rest, and it is to rest on the translated Word of God, waiting therein on the line of the sweet providence, who by the use of the word will breath into his soul divine faith infused by the sure influence of the Spirit of God, which spirit brings a light with it by which we know that, & what we know this is done by a divine faith, not by humane conjecture, being wrought in us by a special providence of God perswading

swading and drawing us to acknowledge the contents therein to be of Divine authority.

Nor is this (as I said) to make our private spirit the rule of our faith, but we lay all at the foote of the divine providence to put light into our minds, and then to work in us a firm assent to the Word of God, that it is indeed and truth the very Word of God. And none of this is done otherwise then by the Word of God itself, and the spirit joyning with the Word.

In a word, nothing can work saving grace in any man to the conversion of his soule, but the very Word of God: But this the word translated hath wrought in me, therefore I know by this, that the

H

Scri-



Psalm 19

Scripture translated is the word of God, fith nothing but Gods word can turne and convert the soul.

Make the most of that which some call *universal tradition*, it can bring us no farther then an humane belief, little better is it then that which the Papists call the authority of the Church.

The Ministry of the Church we grant needful, and useful, but for the authority of the Church, we acknowledge none. Thus the *Jewes* are for their *Rabbines*, and their *universal tradition*. So did the *Saracens*; like as the *Gentiles* did, build on the *universal tradition*.

But after this tedious discourse

course, the thing which we Christians are to rest our faith on, which is common to all, even to the meanest, is that internal light infused into us all by the Spirit of God, whereby we most firmly, and most certainly are moved to believe that the bible, and all the Bible, and nothing but the Bible, is our most certaine rule which cannot erre; but that the Universal Tradition of Jewes, Saracens, Papists, hath beene, is, and will be subject to errors more or lesse.

The end and use of all, is to call upon all Christians, chiefly when they are in some doubting veine, to turne away from all authority of Churches, of men, of univer-

1 Pet. 2. 2

fal Tradition, and to looke up to the providence who hath provided sincere food and physick for our poore soules, which Christians have found, do, and shall finde, to be the Bible translated into severall Languages, for the use of those, who cannot skill in the Originals. And I think no man dares deny, but a Minister who hath himselfe little skill in the Originals, may by expounding and propounding the Translations convert the soules of such Christians as are the hearers of such Preachers.

C. 2.

## C. 2.

*How it is said, he that is borne  
of God cannot sinne,  
1 John 3: 9.*

**H**onest Melancthon speakes  
against some in his Coun-  
trei in his dayes called Swenk-  
feldians, who held themselves  
after new birth to be just and per-  
fect. I have, not long since  
seene a little *English* printed  
book, cast into sundry propo-  
sitions, one whereof, and as  
I remember the first is, that  
after they are renewed once,  
they are as perfect as Jesus Christ  
was, and as *Adam* was in Para-  
dise; which was the tenet of  
the Familists of old, that being  
once indued with the Divine na-

ture in their conversion, that then they are *Goddified*.

The report is that those sprung up amongst us, commonly called *Quakers*, are of the same fancy, and that they presse this place of *John*, that being once borne of God, they do not commit sinne, for Gods seed remaineth in them, and that they cannot commit sin, because they are borne of God.

Their senselesse sense cannot be the meaning of that place. For the same Apostle in the same Epistle saith, *that, if we say that we have no sinne, we make him a liar.* And is not this a sinne, and a very great one too, to make God a liar? *John* saith not, if (*you*) but if (*we*), comprehending himselfe too :  
and

1 John I:  
8, 9, 10.

Concil.  
Milevit.  
can. 6.

and I hope it cannot be thought but *John*, a chiefe Apostle, was borne of God.

Besides it is not onely said, *That he who is borne of God doth not sinne, but (cannot) sinne.* And all over the Bible in the stories of the best of men who were borne of God, we see that they could sinne, and did sinne, and those sinnes which were very great too.

This then is not the sense of the place, that there was, is, or ever shall be any meere man borne so of God as not to sin, or to be in and under such a condition, as to say truly of him, that he *(cannot) sin.*

Now for that which these write, that *when once made partakers of the Divine nature, they*

are as perfect as Adam in Paradise, This is but their owne fancy, it is no such matter: But say it were so, and not onely so, but as perfect as the Angels in heaven, yet from that it followes not, that it could, or can be said of them simply, that they cannot sinne: For Adam did, and therefore could sinne: he had indeed a Tempter without, but no concupiscence to tempt him within. Nay, more then that, the lapsed Angels before their fall had nothing from within, nothing from without to tempt them. Within nothing but purity and holinesse, no sin, no shadow of sinne: Nothing from without to tempt them; nothing within but holinesse, nothing without but holinesse, with-

without spot, or wrinkle, yet then those very *Angels* were sin-able, for they did fall, and therefore could sin.

The truth is, None but God is absolutely free from all possibility of sinning: God onely in this sense is holy, he not onely doth not lie, but he *cannot lie*: *Adam* in Paradise was made upright, the *Angels* in Heaven were made more pure then *Adam*, both *Adam* and the *Angels* had the advantage of the places to be kept from sinne, but being creatures created with free will, those *Angels* in heaven, and *Adam* in Paradise (that heaven upon earth) might and did sinne; and so might all the rest of the *Angels* too, had they not been supported

Apoc. 15. 4

Ho.

ed



a 1 Tim. 5.

21

b Rom. 11.

5

c Heb. 2. 14

Mat. 18. 10

ed by grace for those were (a) elected, and (b) Election is of grace. And should the elect Angels sinne but once the least sin that is, they could not be saved, as it fell out with those Angels which did sin: For (c) Christ took not the nature of Angels, but the seed of *Abraham*; therefore they cannot sin, because they cannot be restored by a Mediatour. The Angels are holy, *Daniel* 4. 13. and so must be saved, which could not be, if they could and should sinne, *Matthew* 21. 30, 31. Againe, those ministering Spirits do alwayes see the face of God, which were not true, if they should sin: For no sooner did those non-Elect Angels sin, but they presently left their

their habitation, Jude 6. and were cast downe into Tartar, that is Hell, 2 Pet. 2, 4.

Indeed when men are once in Heaven they are safe from sin, there is no place for tears, therefore not for sinne, Revel. 21. 4. Now Luke 20. There is no more promised to the blessed men after the resurrection, then to the Angels, that then they shall be equal, not superior to the Angels: therefore nor men, nor Angels Elect can or shall sin in Heaven, which the other Angels did once in Heaven, for that they were not Elect, nor confirmed in and by grace.

Thus then you see that it could not be said of the unelect Angels

Angels once in heaven, nor of any sort of men till they come to heaven that they nor do, nor can sin. For my part, I think, that those who say they do not, they cannot sin, though they say so, yet I think they themselves do not think so. I remember a golden saying of *Austine*: He saith, he who thinks he can live without sinne, doth not avoid sinne, but rather excludes all pardon. So that this is not the sense of the words, That ever any man was, is, or shall be in the world, who either cannot or doth not sin.

*De Civit.  
Dei, l. 14.  
c. 8*

*of Idol. p.  
15*

*Doctor Hammond* following many Learned men saith this (cannot sin) is meant that upon that head and score he cannot sin, to signifie that their being born

borne of God can be no patent,  
 or security for their sinning.  
 The same saith *Austine*, to wit,  
*That the borne of God sinne not*,  
 as, or upon this, that they are  
 borne of God. For this is alled-  
 ged that of the same Saint *John*  
 1 Epist 3.6. *Whosoever sinneth*  
*hath not seene him, neither known*  
*him*, meaning, that the seeing and  
 knowing him doth not let in  
 sin, but rather this is against sin.  
 So *Paul*, *I do that I would not*,  
*I do not do what I would*: there is  
 no question, but there is some  
 ignorance, some not knowing  
 of him when any sinne is fin-  
 ned.

Master *Anthony Burges* speech  
*I think is in the right*. All sins  
 saith he are called, because all  
 sinners are ignorant of some-  
 thing

*Aug. bom.*  
*4. in epist.*  
*Joan de*  
*bap. paroul.*  
*c. 8. contra*  
*Parmenia-*  
*num. c. 7. l.*  
*de prof.*  
*Justitia*  
*Iulius*

Burgeſſe a-  
gainſt the  
Antinom.  
p. 237

thing they ſhould know, there being no ſinne which doth not proceed from ſome error in the practical judgement: For althoꝛgh a man ſin wilfully and adwiſedly, ſo that there is no other cauſe of the malice, but the malice it ſelf, as Auſtine ſpeaks of ſome of his ſins; yet even then there is an error in that mans conſcience. Thus he, and to this I ſubſcribe. So that it is not faith, nor knowledge which dwelleth in us, is the cauſe why we ſin, but as Paul ſpeaks of himſelf, it is ſin which dwelleth in us: Not I (as I) but ſinne that dwelleth in me. So then a man borne of God, when he treads beſide the line, he may ſay, it is not I, but ſinne that dwells in me: ſo in this ſenſe, it is a truth, that he that is borne of God, as  
born

born of God doth not sin, nor  
cannot sin.

This is pious, and truth, but  
under correction I do not think  
it to be the square meaning of  
this text. What then? some  
think it to be this. *He that is  
borne of God, sinneth not*, that is,  
*sinneth not as the devil did*, who  
verse 8. of this chapter, *sinneth*  
(not sinned) *but sinneth from the  
beginning*. And this is like to  
be the mind of this text, for that  
it is said in the same verle before,  
*He that committeth sinne is of the  
Devill*. That I think is too short  
which some say, that the proper  
sense of this Text is, *he that is  
born of God sinneth not, that sinne  
of blasphemy against the Holy  
Ghost*.

In a word then, the full mean-  
ing

Luke 15.

Rom. 6.16

ing is, that he that is borne of God doth not commit sinne, that is, he doth not make it his practice, his occupation, his work; he doth it, when he doth it besides his minde, and when he doth it, he is besides himself in that particular, as the Prodigal was. It is long of some fits in his disease, when he doth it not onely as his act, but as his work, who give themselves over to be sould, and servants to sin. So *Paul*, so *Christ*, *Matth. 7: 23: Depart from me all ye that work iniquity: Therefore Saint John* speaks of such who are not regenerate, whose desire is to sin, and are a fire to commit it: For otherwise all the regenerate do sin: so this our Apostle, *If we say we say we have no sin we seduce our selves.* Nor

Nor do they sin onely of infirmity, but sometimes they fall into greater sins, even into some of the greatest sins, but this is not unto death as our Apostle saith. So that such as are born of God sin they may, sin they do, and sometimes great sins, but to go on in a course of sinning to the death, this they do not, that they cannot do, because they are born of God.

1 John 5. 16

The onely shew of exception that can be taken, is, that *Adam* who is called (they say) *Luke 3. ult. the son of God did sin*, and might, as the state stood with him, unto death: And the *Angels* called the *sons of God*, *Job 2. 1. did a many of them sin* unto death.

I

But



But we read not that these were said to be borne of God, or that they had this seed remaining in them. They were called the sons of God in respect of that that holinesse wherein they were created; but the regenerate that are (said to be borne of God) are so said, not onely in respect of the image of God, but of Christ, and the grace of regeneration, which is rooted in Christ, which as it cannot die in Christ the roote, so it cannot wither away in Christians the branches. The sap, which is still alive and fresh in Christ, is by the Spirit of Christ kept so alive in them, that albeit it do not keep them from sinning, yet it doth so preserve them, that they

they cannot sin unto death; they are so the members of Christ, that he will not suffer any of his true members to sin all their spiritual life away.

N. 2.

*How can a regenerate man sin, since grace is predominant, and the infused Theological habits of faith, hope, and charity are stronger then their sins?*

*Quest.*

'Tis true, they are so, and should always shew themselves to be so. And Divines make this difference between moral virtues acquired, and spiritual habits and graces: that for habits moral, we may use them as we will, that they are under the free

*Ans.*

I 2

power

Power of our wills ; but for habits and graces infused into our wills (the seat of them) our wills are rather under them and their power.

Then thus (under the power and determination of God) that there is a force in them to rule, and over-rule all. In this, the string is in the hand of God, and therefore it is said in the Word of God, *that he it is, that doth make us walk in his wayes, and keep his Lawes.* Had we a fulnesse of created graces as the Angels had, yet if God stand by, and leave us to them and our selves, and do not uphold us we may fall for all them; though there be nothing from without, or from within to push us down, the

the mutability only of our own free will might do it in us, as it did in the lapsed Angels. But those habits or divine qualities being lost in *Adam* (in whom we all sinned) such as are regenerated and born againe have supernatural graces of redemption, which albeit they be not so full, yet are more firme then those of creation were. Those of God as Creator were lost, those of God in Christ our Redeemer can never be so lost, but as the same St. *John* saith, *There is a seed remaining in them*, which doth so keep spiritual force up in them, that they cannot sin unto death.

But how then is the spirit stronger then the flesh, and the  
infu-

*Quest.*

infused habit of grace may be said to have a ruling hand over our will?

*Ans.*

It hath such a rule many ways, but in this one thing the power of the Spirit appeares above the power of the flesh, for that the Spirit doth ever bring us first or last, one way or other to repent of the works of the flesh, but the flesh is never able to make us sorry for, and repent of the fruits, and acts of the Spirit. No man is sorry for his vertues, all good men are for their vices.

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